

The Improvement Era



NOVEMBER, 1945

VOLUME 48 NUMBER 11

RETURN POSTAGE GUARANTEED

SALT LAKE CITY 3, UTAH

GENERAL CONFERENCE EDITION



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New freedom from drudgery, food waste and cooking failures . . . new assurance of ease, economy and sure results! That's the promise of a step-saving, gas-equipped, *modern* kitchen such as this. ★ Of course, you'll want these advantages in your new or remodeled home . . . including the food-protection of *constant* cold, provided by a permanently-silent gas refrigerator with no moving parts. You'll want, too, a thrilling new "CP" gas range, and oceans of hot water from an automatic gas water heater. Plus, of course, gas heating and air-conditioning throughout the house. ★ Thus enjoy the year-'round help of the Flame Family (right) . . . those happy, snappy quints who are schooled in perfect service and always do their *home-work*. ★ Specify gas equipment to your architect or builder. Then go shopping for *more* new ideas at your gas appliance dealer's.



MOUNTAIN FUEL SUPPLY COMPANY
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Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

DRIPPING a lighted match into a high octane fuel without causing an explosion is possible with a new liquid. This low-vapor-pressure fuel has the power of 100-octane fuel but is resistant to accidental ignition.

MICROSCOPIC organisms, such as the small, just visible to the eye *noctiluca*, may be present in such numbers in the sea so as to make the water pink by day, and with their phosphorescence make the sea shine at night as if it were burning when the water is disturbed.

IN studies of the honeybee it has been found that a bee visits about two hundred flowers in gathering a load of pollen to take back to the hive. A total of half a billion flowers would be visited and pollinated by bees in gathering a hive, sixty-five pounds, in a season.

ULTIMATELY we may expect to have tires which will run one hundred thousand miles, be practically blowout proof, and have greater nonskid properties.

IT has been estimated that twenty percent of the present agricultural output in the United States can be credited to the use of fertilizer. Fertilizer is now being used on about seventy million acres, or about one fifth of the total harvested acreage, and it could be used to advantage on two and one-half times that area, plus an additional equal area of pasture land which could be improved through fertilization.

DEVELOPED for war use, civilians will be able to buy soon strike-anywhere matches which will light after having been soaked in water for eight hours.

IT is believed that the first paddle-wheel ship was made about 527 A.D. in the reign of the Byzantine Emperor Justinian. The paddle wheels were driven by three oxen on a treadmill.

DAMAGE by *lygus* bugs to alfalfa being grown for seed can be controlled by D.D.T., field tests of insecticides by the Utah Agricultural Experiment Station and U. S. Department of Agriculture have found. The effects of D.D.T. on beneficial insects such as bees, and upon livestock have not yet been tested.

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Poetry

THE DOORS OPEN

By Hope Horsfall

UPON the land arose a storm;
Black clouds of war broke with thun-
d'rous outburst;

With this came changes:

Men in uniform, hard work, broken homes.
And for us another change:

The doors of our tabernacle were closed.
And we sorrowed—

No more soothing hours within her portals
list'ning to the organ;

No more gathering here for our confer-
ence sessions;

No more hearing "From back there you
can hear this pin drop";

And yet no spirit was dampened.

Behind closed doors the spark kept true—
Our leaders met, talked, planned wisely
for us

And still the tempest blew

And still the doors of our tabernacle were
closed.

Our organ and choir brought gladness to
many in their own homes;

And the fighters of the storm had chance to
view its inner wonders;

And the pillars of our Church again met
and talked and planned;

But still the winds howled

And still the doors of our tabernacle were
closed.

Then the storm from the West subsided
And there all was calm;

But it seemed to have made the Eastern tem-
pest even stronger.

We were spurred on to work harder
As we prayed for deliverance so that soon
again

The doors of our tabernacle would open.

But lo—sadness came upon us in this period
of new hope

For the life of our guiding light was taken—
A man, beloved of all

Honorable, devout, wise,

Left us at a time we clung to such inspira-
tion—

And in honor of him (the storm outside still
howling)

After three long years,

The doors of our tabernacle are opened,
And people throng to pay respect,

And hearts are sad, yet content.

For though his body lies silent before us,
He is with us, praying, singing, with wor-
shipful heart

Ready to meet his—our God.

Thus for us with full hearts, the doors
opened.

—May 18, 1945 (Waiting for President
Grant's funeral to begin)

Since November is President Grant's birthday
month, and had he lived he would have been eighty-
nine years of age, the editors thought this poem par-
ticularly appropriate.

KNOWLEDGE

By Daphne Jemmett

At twenty I knew, and I knew I knew—

While at thirty, I wasn't sure.

At forty I knew that I didn't know

A lot I had known before.

At fifty I sigh, and wonder how

One who had known so much so young,

Can know so little now.

NOVEMBER, 1945

For Every Festive Occasion



Crisp to Bite—Salted Just Right!



Saltine Wafers
by PURITY

Margie Says..

**BE SURE TO MAKE
THE STUFFING AND
BASTE THE TURKEY
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SO MILD... SO SWEET... SO COUNTRY-FRESH IN FLAVOR





The Cover

"BECAUSE strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matthew 7:14.)

This scriptural text is suggested by this month's cover illustration, the work of Ben B. Haines. The gate is through the east wall of Temple Square in Salt Lake City, a few steps north of Brigham Young monument.

✱

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NOVEMBER, 1945

VOLUME 48, NO. 11

"THE VOICE OF THE CHURCH"

Official Organ of the Priesthood Quorums, Mutual Improvement Associations, Department of Education, Music Committee, Ward Teachers, and Other Agencies of the Church of Jesus Christ of Latter-day Saints

✱

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Kneel to Rise

By Pauline
Tyson Stephens

IF thou wouldst rise to unknown heights, Go on thy knees and pray; For man in deep humility Is on the upward way. Yet heed the message further still: Kneel down, but do not stay; For when God speaks to thee, arise— Stand ready to obey.

✱

Change of Address:

Fifteen days' notice required for change of address. When ordering a change, please include stencil impression from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

Executive and Editorial Offices:

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The Improvement Era is not responsible for unsolicited manuscripts, but welcomes contributions.

All manuscripts must be accompanied by sufficient postage for delivery and return.

Why Is a VICTORY LOAN Needed?



The war is over, but OUR job is NOT YET FINISHED. There is STILL an urgent call for huge expenditures—to bring the men and women in uniform back home—to rehabilitate the wounded—for mustering-out pay—for veterans' benefits—for reconversion—and for lots of other war bills still to be paid. That's why all of us have a SHARE in the Victory Loan. . . .



HOTEL UTAH
GUY TOOMBES, Managing Director
★ ★ ★ ★ ★ ★ ★ ★



—Photograph by H. L. Hammond

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*Ready
In December . . .*

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By Elder Milton R. Hunter, Ph.D.
of the First Council of the Seventy

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as the priesthood textbook for

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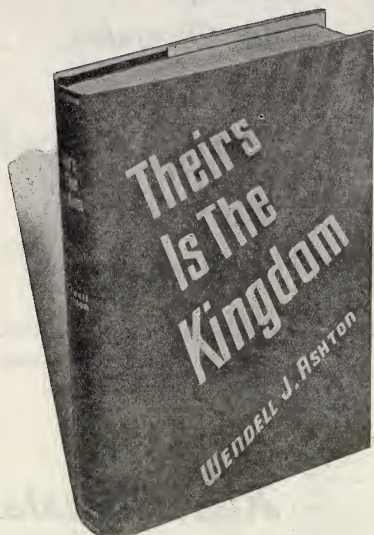
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THEIRS IS THE KINGDOM



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By
Wendell J. Ashton

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"In the history of Mormonism there are many life stories that have been hidden, comparatively, from the public view, like some of the more beautiful blooms in the forest. In **THEIRS IS THE KINGDOM**, the author plucks an octavo of them—one for each of the Beatitudes—and presents them in a refreshing bouquet of biography."

You'll find enjoyment and inspiration in this new volume. Price, \$2.00.

★ MODERN MIRACLES

By Jeremiah Stokes

Here is a collection of faith-promoting incidents in which the power of God has been made manifest. It includes not only accounts of healings, but other manifestations, such as that which came to Lorenzo Snow in the Salt Lake Temple after the death of President Willford Woodruff. Among the finest books of your home library, certainly this one deserves a place. Price, \$1.50.

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Cook's Corner

Josephine B. Nichols

MOM'S THANKSGIVING DINNER

- Apricot Nectar (served in living room)
- Celery Olives
- Roast Turkey
- Oyster Stuffing
- Riced Potatoes Gravy
- Thanksgiving Peas in Pilgrim Crown
- Refrigerator Rolls Butter
- Cranberry Ring filled with Spiced Peaches and Pears
- Honey Pumpkin Pie

Oyster Stuffing

- $\frac{1}{2}$ cup chopped celery
- $\frac{1}{2}$ cup chopped onion
- $\frac{1}{4}$ cup chopped parsley
- 6 tablespoons butter or margarine
- 6 cups dry bread crumbs
- 3 cups oysters (cut in pieces)
- salt and pepper
- 2 eggs, beaten
- $\frac{1}{4}$ cups milk and oyster liquor

Cook celery and onion in butter until soft but not brown. Add crumbs and parsley; mix thoroughly. Add oysters, seasonings, and eggs. Add enough liquid to moisten. Stuffing for a ten to twelve pound turkey.

Thanksgiving Peas in Pilgrim Crown

- 4 cups cooked sweet potatoes
- 4 tablespoons butter
- 3 cups frozen peas (cooked)

Mash potatoes and add butter. place in large heated serving dish. Shape out hollow in center to form crown edge. Fill hollow with cooked fresh green peas seasoned to taste. Serve immediately.

Refrigerator Rolls

- 2 yeast cakes
- $\frac{1}{4}$ cup lukewarm water
- 1 cup milk
- $\frac{1}{2}$ teaspoons salt
- $\frac{1}{2}$ cup sugar
- $\frac{1}{2}$ cup shortening
- 3 eggs
- 5 cups sifted flour (about)

Soften yeast in lukewarm water. Scald milk, add salt, sugar, and shortening, and cool to lukewarm. Add two cups flour and beat well. Add yeast and beaten eggs. Blend thoroughly. Add remaining flour to make a soft dough. Turn out on lightly floured board and knead until satiny. Place in lightly greased bowl, cover, and let rise in warm place until double in bulk. Knead down to a smooth ball. Grease the surface lightly, cover and put into refrigerator.

When wanted, remove dough, knead down. Mold at once in any desired shape. Place in greased pans and let rise until double in bulk. Bake in hot oven (425° F.) fifteen to twenty minutes. Makes two and one half dozen rolls.

Cranberry Ring Filled With Spiced Peaches and Pears

- 1 package lemon flavored gelatin
- 1 cup hot water
- 1 cup cold water
- 1 pound can cranberry sauce

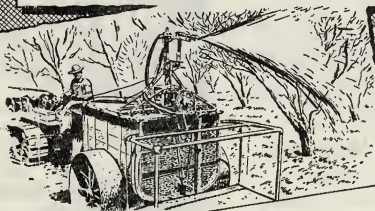
Dissolve gelatin in hot water; add cold water. Melt cranberry sauce; add to gelatin. Pour into ring mold; chill until set. Unmold on large round platter, fill center with spiced peaches and pears. Garnish with curly endive.

(Continued on page 624)

THE IMPROVEMENT ERA

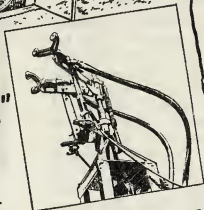
IDEAS from a neighbor's farm

Safeway's Farm Reporter keeps tab on how farmers make their work easier, cut operating costs, improve crop quality. His findings are reported here because exchanging ideas helps everybody, including us. After all, more than a third of our customers are farm folks.



Fruit Tree Sprayer is a "One Man Band"

This tractor-powered sprayer, operated by the driver, was developed on the Losse ranch, Sunnyvale, Calif. Valve controls on a pipe at rear of tractor allow the driver to turn sprayers on and off. With ropes he can adjust the angle of the spray, or hold it in position. Losse reports that brown rot has been completely controlled, and that he has marketed 100% of his pear crop this year.



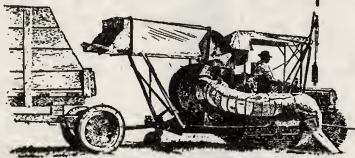
This closeup shows controls on spray nozzles. They move both up and down and sideways. Power take-off and heavy springs combine to control up and down motion. Rope controls handled by driver can adjust the side-to-side angle.

Calf Portrait will "Pull the Wool" over Cow's Eyes

John De Carli, champion gadget builder of the dairy world, has painted a calf portrait on the wall of his milk barn . . . claims on his honor that he gets more milk, quicker. According to John, mamma cow sees junior on the wall . . . thinks she's nursing when the milking machine cups are attached . . . and "gives down" with her milk in a hurry.



Stubble "Harvested" with Vacuum Sweeper



Ladino seed worth \$38,000 was salvaged last year from stubble fields after harvest by George Fiack, Glenn County California farmer. He did it with a tractor-driven vacuum sweeper. With a three point suspension, Fiack hung an ABC fan on the rear of his TD9 tractor . . . dropped a 6-ft. sweep from the fan. Reversing the fan caused tremendous suction that re-harvested the fields . . . saved seed worth \$38,000 from going to waste. A tight-boxed trailer on rubber caught the material.

This SAFEWAY Idea Cuts Farmers' Costs Too

Safeway buys carrots and other root vegetables with the tops off — *unbunched*. Harvesting is a single operation: carrots are pulled and topped right into the field crates. That takes less skill, saves labor costs over the old way of pulling, laying in rows, grading for size, tying in bunches. The tops, left in the field, help return humus to the soil. With carrots topped, there's a lower container cost . . . likewise a lower transportation cost, since crating saves 54.4% in shipping space.



SAFEWAY — the neighborhood grocery stores

- Safeway buys direct, sells direct, to cut "in-between" costs
- Buys regularly, offering producers a steady market . . . with no brokerage fees
- Pays going prices or better, never offers a price lower than producer quotes
- Stands ready to help move surpluses
- Sells at lower prices, made possible by direct distribution . . . so consumers can afford to increase their consumption



● Caffeine-free, blended and roasted to perfection, Breakfast Cup is a 'round-the-clock favorite. A satisfying hot drink for all the family.

"TOP OF THE MORNING"



LOMA LINDA FOOD COMPANY

It's BALANCED... that's the answer

Balanced double action...

for positive action in the mixing bowl... for gratifying results in the oven.

You'll be Surprised!



CLABBER GIRL
Baking Powder

HULMAN AND COMPANY - TERRE HAUTE, IND.

(Continued from page 622)

Honey Pumpkin Pie

- 2 eggs
- 1/2 cup honey
- 1 tablespoon molasses
- 1/2 teaspoon salt
- 1 teaspoon ginger
- 1 teaspoon cinnamon
- 2 cups cooked pumpkin
- 2 tablespoons butter or margarine
- 1 1/2 cups milk

pastry
Beat eggs; add honey, molasses, salt ginger, cinnamon, pumpkin, and melted butter. Add milk slowly; mix thoroughly. Pour into two unbaked crusts. Bake in moderate oven (350° F.) for two hours, or until silver knife inserted in center comes out clean. Serve with whipped cream.

No Company Manners

By Louise Price Bell

"BETTY. Betty—be quiet!" whispered small Betty's mother. The two were having lunch in an attractive little downtown tearoom. "You are making too much noise with your soup!" Then, in another minute or two: "Betty, hold your spoon correctly! Don't eat your soup out of the end of the spoon; take it from the side!" A pause for breath, then: "Betty, break that cracker! I declare, I don't believe I'll ever again bring you to a nice place like this! I can't enjoy my lunch one bit—having to watch you and correct you every minute!"

Poor little Betty. She wasn't to blame. She was eating her soup exactly as she would eat it at home. In fact, she was eating it just as she had been eating soup ever since she first had it offered to her.

What then was the trouble? Simply this: there should be no "company manners" with any of us, and certainly not with children. They should be taught the correct way to eat as well as the correct way to do other things that are a part of our daily lives. If this is done, they will eat just as well in one place as in another; just as well at one time as another. There will be no nervous tension surrounding the poor little tots when they are "eating out," and both the mother and child will enjoy such outings exceedingly.

It is just as easy for the mother to teach her child the right way to eat as it is to teach her any way. For instance, if, from the very first time that Betty had been given soup, she had been made to feel that it was quite a treat and rather grown-up to be able to have a grown-up soup spoon and to eat from the side of it—just as grown-ups did—she would have felt that it was an adventure.

Our own little girl proudly boasted to her brother in her early soup-eating days: "I'm a big girl. Mother gives me soup in a regular soup bowl, and I eat it with a grown-up soup spoon just like she and Daddy do!"

This was enough to cause her slightly younger brother to ask when he, too, could begin to have soup. And: "Why can't I have soup now, Mommy?"

(Concluded on page 625)

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The Deseret News Press

29 Richards Street, Salt Lake City

No Company Manners

(Concluded from page 624)

As a result, little brother was given soup, but with a bouillon spoon instead of a soup spoon because it was easier for him to manage. It was the same shape as the larger soup spoon, and he was taught how to take the soup from it. There was no little boy happier than he! Of course, he dribbled it all over his bib the first few times he had soup, but there were no scoldings or faultfindings. Half of any battle is won when the child himself asks for the experience.

Seeing youngsters struggle with whole slices of bread seems so ridiculous that one wonders why some parents are so thoughtless. All that is necessary is silently to break the toast or bread the children are given—once or twice is enough; they will then know that one just does not keep a big slice of bread intact, and never again will they even think of doing such a thing.

It is so very, very easy for the busiest mother to teach her children correct eating habits; yet far too often she neglects this important phase of their development. She feels that "later on" will be time enough. But why wait till "later on"? Bad habits of eating will then be formed; and once formed, they will be hard to break. Start in the beginning and rejoice in the pleasant result—your child's good table manners.



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BY GRAHAM HUNTER



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AMERICAN INDIAN

Picture Writing

By DR. CHARLES E. DIBBLE

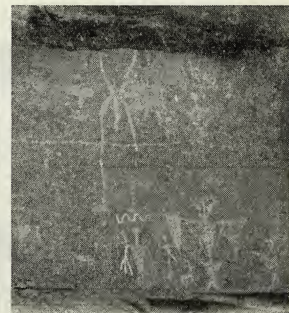
IN most areas of the United States the American Indians developed a form of picture writing. Most of the writing on shells, skins, wood, and other perishable materials has disappeared. Picture writings on rock surfaces have withstood the ravages of decomposition. The caves, rock shelters, bluffs, cliffs, and box canyons of southwestern United States are favored areas for Indian writings.

Picture writings are of two main classes: paintings and carvings. Paintings are called pictographs. Making use of mineral colors, the Indian painted designs and figures on the rock surfaces. Often he would dip his hand in the color and leave a series of imprints of his hand on the cave walls. His favorite colors were red, black, yellow, and white.

Rock carvings are called petroglyphs. They are pecked with a hammerstone or cut with a sharp stone. If the rock is sandstone or soft limestone the figures are carved, whereas in harder stones the figures are pecked.

The picture writings are generally found near dwellings and camp sites or near the springs. It is sometimes possible to tell what tribes drew the pictures. Why they drew them and what they tell us is a more difficult and sometimes unanswerable question. Animals such as deer, buffalo, mountain goat, and snake are easy to identify. Many episodes in Indian life such as war and hunting are recognizable. Other writings are of uncertain interpretation. We can identify characteristic design patterns. Many of the figures, we suspect, are gods and mythological characters, and some of the writings, we suspect, are doodling.

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On the Bookrack

MAN AND THE DRAGON

(John A. Widtsoe. Bookcraft Company, Salt Lake City, Utah. 1945. 255 pages. \$2.00.)

OF Dr. John A. Widtsoe circumstances have required that he should spend many of the years of his life in European countries. The essays which make up this book were written from the vantage point of a European perspective, and often were stimulated by European scenes, traditions, errors, customs, and contributions—but their message is timeless, and the truths are the familiar truths of the gospel of Jesus Christ, the truths of life itself, restated in a manner that makes them unforgettable.

Dr. Widtsoe's name appears on more than a score of books, covering a wide range of human knowledge, scientific and religious. This collection, however, did not come into being in its present arrangement with his knowledge or by his wish. Indeed, except for final details of publication, it became an accomplished fact without his consent, in a manner acknowledged as follows, in the prefatory note to the book:

"The wise selection, skilful arrangement, and needed editorial polishing, were done, without my knowledge, as a labor of love, by one of the missionary elders who labored in the European field. For this evidence of affection and goodwill I am appreciative, and very grateful."

"Man and the Dragon," from which the book takes its name, is the title of the first of the eighty-four essays of the compilation, all of which, with one exception, appeared as editorials in the *Millennial Star* during the nearly six years that Dr. Widtsoe served as editor of that oldest of existing Church periodicals.

The range of subject matter covered, touches many fields of knowledge—in history, in travel, in science and religion, in gospel and missionary themes, and in Church experience. "The Storm-Tossed Crane" will ever be remembered as an allegory of safety and wisdom and spiritual strength in life. The mission of the reformers comes in for comment, as their places of birth and of activity were visited.

In short, this is another book by a widely-read, broadly qualified author, who has proved himself to be a citizen of the world, a kindly and wise counselor to his fellow men, a peer with the learned, and a tireless crusader for truth and human happiness. *Man and the Dragon*, by any title, is a book to be read. The application of these messages is universal.

NEW CHUM

(John Macfie. Macmillan Company, New York. 1945. 268 pages. \$2.50.)

"NEW CHUM" is the name by which the seamen apprentices are designated when they come aboard any of his majesty's ships for training. As a lad of "... thirteen years three months and three weeks old ..." he walked aboard the *Conway* which was his home for two years.

The author, Great Britain's poet laureate, has recaptured the thrill of a boy's reaction to his environment, to his sorrow and his pleasures, to his failures and his achievements. Vividly, Macfie has indicated the discipline that he underwent, and although the experiences have mellowed in the mind and heart of the author, they are vivid enough that old and young will enjoy reading them.—M. C. J.

(Concluded on page 669)

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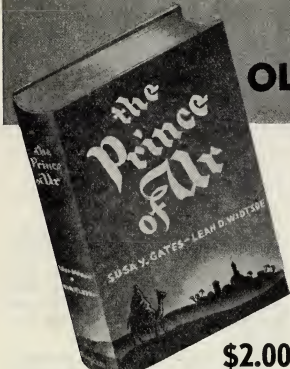


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On your Christmas list, be sure to include **THE PRINCE OF UR**.



DR. John A. Widtsoe's newest book **MAN AND THE DRAGON**, is acclaimed by many readers as his finest. In it the author likens sin and ignorance, superstition, greed, and other vices to a terrible dragon, against which man wages bitter war.

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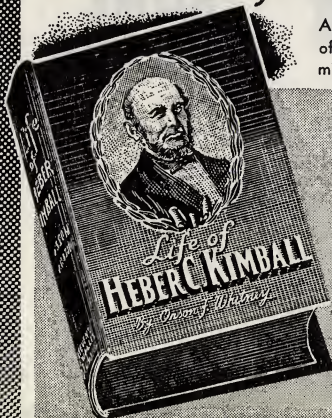
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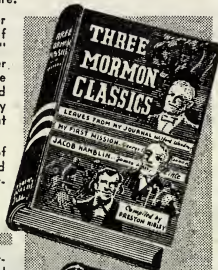
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AVOID mannerisms that are aging! Any habit over which you have no control is a sign of age; such as stroking your face, playing with your jewelry, pulling your tie, putting your hands to your face, rubbing your arm, etc.

Watch your "telephone personality." Does your voice as well as your personality carry a lift? Do you keep your voice up at the end of every sentence?

Do not make the person at the other end of the line *work* to get you in a receptive frame of mind.

Learn to say "Good-morning" with a rising inflection; speak as if you were truly interested in the other person. Always smile when you speak, either with your lips or eyes or both.

Cultivate a hobby and interest outside your home. Attend Church and lectures frequently. Get the other fellow's point of view; keep an open mind!

Study your friends who dress "too young" and those who dress "too old"; take the middle road. Feature your assets and forget your liabilities.

Remember that the older you get the more important good grooming and chic clothes become!

Cultivate being both a clever raconteur and a good listener. Why not be like "the wise owl"?

"A wise old owl lived in an oak;
The more he saw, the less he spoke;
The less he spoke, the more he heard;
Why can't we all be like that bird?"

LEARN to "do something" for your friends; boost their morale so that they think of you with a song in their hearts. Lady Mandel once said, "Be witty if you can; be pretty if you must, but be agreeable if it kills you!"

Entertain frequently. When you accept an invitation "carry your own scenery"; definitely add something to the pleasure of the party.

Read at least three worth-while books a month; that person is greatly to be pitied if he comes to old age without capacity for good literature.

THE IMPROVEMENT ERA



—Illustrated by Charles Jacobson

Learn to talk small talk *well* if you are not already adept. It's never too late to learn!

Avoid getting set in your ways; occasionally change your daily routine.

Associate with people of all ages; but do not discuss your own age. Keep a bit of mystery to your personality! Travel as much as possible.

At all times talk more about the other person than yourself. Avoid the use of "I" as much as possible!

Try to keep growing mentally, emotionally, and spiritually!

Make future plans; don't let a sudden change or retirement from active life be a shock to you. *Be prepared!*

Cultivate the friends of your youth who will make stimulating companions for future years. Form new friendships, which will look beautiful in retrospect in future years.

Watch your posture and your walk; carry your head as if a string were pulling it up. Cultivate a charm of manner and a sense of humor.

Do not postpone to a late age the development of spiritual things. "In summer prepare for the winter!"

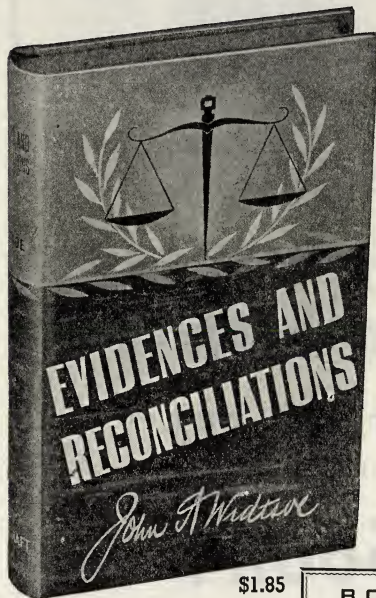
BEFORE THE SUMMER LEAVES THE HILLS

By Dott J. Sartori

O LET us go,
Before the fern grows brown and brittle
on the slope,
Before the flow
Ebbs in the stream beds and the jeweled
stones turn dull.
While the sun is gentle and the light is long
O let us leave,
Before the heavy arm of autumn mutes the
forest
And the heart must grieve.

NOVEMBER, 1945

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"... the phenomena of nature are products of law. The infinitely large or the infinitely small, move in obedience to law."

"Scoffing is the refuge of the uninformed."

"... every gift to man, every discovery and invention, may be used for good or evil ends. Untruth may be broadcast over the radio, and ugliness exhibited by the motion picture."

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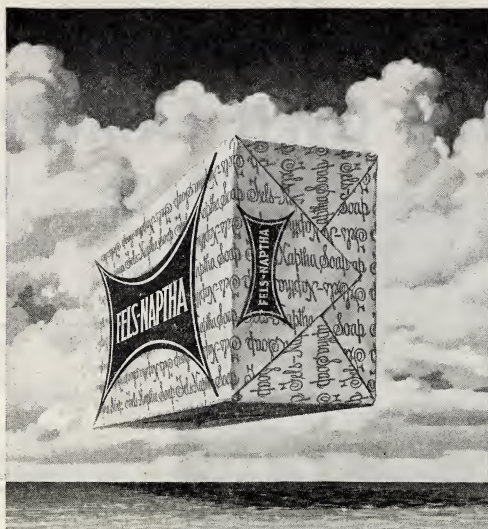
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Sayings of

DR. GEORGE H. BRIMHALL

Selected by Ray L. Jones

MAKE your leisure lift you.
Never ride your pleasure horse down hill.

Don't be driftwood.

Deserve your success.

To speak evil of one's ancestors is to belittle one's self.

Perfect peace of soul is found at the point where the "want to" and the "ought" are one.

Character is wrought out in the arrival of life when duty and desire are welded by the hammer strokes of will.

I am on the balances, and every act is a part of my weight.

Eternity is an endless chain of *nows*.

If the todays are filled with virtue, the tomorrows will be free from vice.

Popular sin is vice denuded of shame.

The apples of opportunity that fall at our feet have no such flavor as those we climb for.

The chief value of an opportunity consists in the ability to seize it.

One inch of climb-up is worth more than a mile of boost.

One minute of "do-it-now" is of more value than ages of "put-it-off."

What do you do with your leisure time? An eagle soars to lofty heights; a pig wallows in the mire.

The only failure in life is success in a bad cause.

What we do when we have nothing to do is an index of what we intrinsically are.

The scriptures are signboards leading to eternal life.

Failures in good causes are but suspended successes.

Investment in iniquity may bear small dividends of gratification, but they always carry with them the ruinous assessments of sorrow.

Unmerited credits are handicaps. They prevent one from ever reaching the safety zone.

Whenever a hero goes down, heroism rises.

The most unprofitable holding is grudge holding.

You can't make an ax-handle out of driftwood.

Morning defeats in reform are afternoon victories.

To rise on the ruins of another is to sink into the pit of unfitness.

Pleasure purchased outside the law must always be paid for many times with pain.

(Taken from the book *Long and Short Range Arrows*. Published by the Brigham Young University Press. Copyright 1934.)

THE IMPROVEMENT ERA

Mahonri M. Young

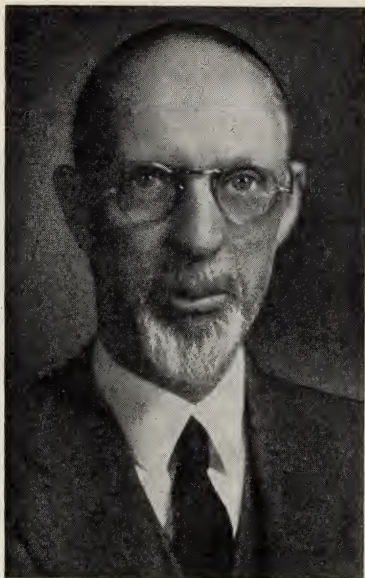
AT WORK ON "This Is The Place" Monument



SCULPTOR of "This Is The Place" Monument is Mahonri McIntosh Young, son of Mahonri Moriancum Young, whose father was President Brigham Young. Sculptor Young was born in Salt Lake City and began his career there. His work is known and his superior ability recognized in many lands. The Seagull Monument on Temple Square in Salt Lake City is representative of his breadth and simplicity of conception as an artist and his skill as a sculptor.

Sculptor Mahonri McIntosh Young is shown at work on the enlargement of the explorer group (Fathers Escalante, Dominguez, and their companions) from the scale model. This is one of the feature bronze groups for "This Is The Place" Monument. In the background is the scale model for the central group for "This Is The Place" Monument portraying Heber C. Kimball, left, Brigham Young, and Wilford Woodruff: the three men who figured most prominently in the historic episode at the mouth of Emigration Canyon July 24, 1847, when Brigham Young first saw the Valley of the Great Salt Lake and after viewing it intently for several minutes exclaimed, "It is enough. This is the right place. Drive on."

"This Is The Place" Monument is to be unveiled July 24, 1947, as a feature of the centennial of the entrance of Brigham Young and the Mormon Pioneers into the Salt Lake Valley July 24, 1847, and the establishment in "the tops of the mountains" of the headquarters of the Church of Jesus Christ of Latter-day Saints.



PRESIDENT
GEORGE ALBERT SMITH

Obedience BRINGS BLESSINGS

himself in all the parts of the world where it was established. In our day, by the direction of Jesus Christ our Lord, this Church was organized. It wasn't organized from just the imagination of men and women. There came a necessity that the priesthood of the living God be restored. A youth was selected to begin the work. When he was less than fifteen years of age, Joseph Smith lived at or near Palmyra, New York state, on a little farm. He was confused about what he should do, or which church he should join. The various denominations in that community were holding revival meetings and one group was saying, "This is the way," and another, "This is the way," until he, being of a naturally religious turn of mind, having lived in a home where the Bible, the holy scripture, was read, found in one passage of James:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (James 1:5.)

Although a boy fourteen years of age, he went into the woods near his home, into one of God's first temples, bowed down upon the ground, and asked the Lord in his confusion, "Which of these churches shall I join?" I have no doubt he was surprised when the an-

I WONDER if anyone here feels as weak and humble as the man who stands before you. I have been coming to this house since my infancy. I have seen all the Presidents of the Church since that time sustained by the congregations here, as their names have been presented from this stand. I have seen the Church continue to grow in numbers, and have realized throughout all my years that the Church of Jesus Christ is what its name implies. We who are members of this Church are indeed fortunate to have found the light and to have accepted the truth.

In the year 1830, the Church was organized with six members. The adversary of all righteousness has from that day to the present sought to impede its progress and destroy it. I wonder if that great man, Joseph Smith, who gave his life that the Church might be organized and carried on as the Lord intended, could see the Church as it exists today, with its branches established in all parts of the world, and realize that each day since he was martyred, since he laid down his life and sealed his testimony with his blood, the Church has become stronger than the day before.

From this stand addresses have been delivered by some of the great teachers of the world. Some of the greatest students of the scriptures have explained the gospel from this stand, and men and women from everywhere have worshiped here. Yesterday, this house was apparently as full of the membership of the Women's Relief Society of

the Church as it is today with both men and women together. Through that great organization, the Relief Society, begun by the Prophet Joseph, was given to womankind the dispensation of representing the Lord in their way as daughters, as wives, as mothers, and as representatives of their kind in all the world.

MEN may conspire to prevent the work of the Lord, as they have done when they are prompted by the adversary, but his work has continued to grow from that day until the present time.

WE have had sustained here today various of the quorums of the priesthood, each one directed in its organization by our Heavenly Father. It was not a matter of personal wisdom on the part of individuals. In each case there was necessity for group organization, and as the Church grew and multiplied in numbers, the quorums have correspondingly increased until today in all parts of the world there are men divinely appointed, set apart, and endowed with divine authority, who state positively that they know whereof they speak when they testify that Jesus was the Christ, the Son of God, who died that we might all live. The Church that he organized in his day represented his Father and

answer came to him, "Join none of them." And then he was told that if he would obey the direction of our Heavenly Father, an important mission would be given for him to perform under divine direction. That was not the idea of a man who desired to deceive; it was the humble, simple faith of a boy. So he continued following the inspiration of the Lord. He continued carrying out the directions that were given to him by holy beings, the result of which was the uncovering in the Hill Cumorah of the golden plates from which the Book of Mormon, the history of the ancestors of the American Indians, was translated and published. Since then that book has been carried to the ends of the world, having been published in

to the CHURCH and to INDIVIDUALS

By President George Albert Smith

many languages. He was only a young man when that occurred. When the time came for its publication, he was ridiculed. People derided him and called him a money digger because he worked for a living and had to earn that living part of the time digging in the earth. But they didn't look upon him as a servant of the Lord; neither did the majority of the people in the days of the Savior accept Jesus Christ of Nazareth as a servant of the Lord. The great majority rejected Christ and rejected each of his followers who be-

York and the banker at Palmyra. He had a copy of the first edition of the Book of Mormon as it came from the press. The leaves had never been cut, and he kept it in the safe in the bank. I asked him, "Is there any place here where I can find another copy of the Book of Mormon?" He said, "I do not know." I then began to inquire among

time. As the Church grew, the people were compelled to move from their smaller places. Palmyra became too small, and they moved to Kirtland, Ohio. That became undesirable, so they moved into Missouri, from which state they were banished by the edict of the governor, and many of them laid down their lives as martyrs to the cause. The people then passed across the Mississippi River into the state of Illinois. In fewer than seven years that group of people, led by the youthful Prophet who had now grown to be a man, erected buildings and a magnificent temple which was the finest building in its day in the state of Illinois. In less than seven years Nauvoo became the largest city in the state, regardless of persecution and everything that was done to prevent the growth of the gospel of Jesus Christ that the adversary could inspire, including murder and every other wrong that goes with it.

At that time Springfield was a city of about twelve thousand and Chicago had a population of about five thou-

THE Lord said that he would give to those who would keep this Word of Wisdom "great treasures of knowledge, even hidden treasures."

came members of the quorum of the Twelve.

Joseph Smith persisted in his work; and when the Book of Mormon was finally about to come from the press, after having been translated through the gift and power of God, for it was in a language unknown to him, the people in the neighborhood of Palmyra agreed that they would not buy it, thinking that they would thwart the bringing forth of the book. They supposed that their refusal to purchase it would make impossible the completion of its publication.

There had been written in that book at the time of its compilation the statement that the book would be received by many people. Joseph Smith didn't eliminate that statement when it came to publication. When the people said, "We'll not read it," he did not take it out and say, "Well, I can't fulfill this." If he had been writing the book himself, he probably would have changed the script, but it was not his script, and so it went to the world. I was present a few years ago when the Smith farm near the Hill Cumorah was purchased, and as I went through the neighborhood I found only one copy of the Book of Mormon. That was owned by a man named Pliny T. Sexton, who was chancellor of the University of New

the people and found that the people of Palmyra had kept their word. They had neither bought nor would they read it. At that time Palmyra was a village and is still a village, but the Book of Mormon that was discredited then has since been read and accepted by people in all parts of the earth, people from many nations, numbering hundreds of thousands, and the work is still going forward, fulfilling the predic-

GREAT is the joy that comes into the hearts of the men and the women who devote themselves to doing what our Heavenly Father desires them to do.

tion that it was to be made

... known to all kindreds, tongues, and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world; and that all men must come unto him, or they cannot be saved. (1 Nephi 13:40.)

MEN may conspire to prevent the work of the Lord, as they have done when they are prompted by the adversary, but his work has continued to grow from that day until the present

sand. The Prophet of the Lord prophesied one day:

... the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains; many would apostatize; others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and some of them would live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains. (*History of the Church*, Vol. 5, p. 85.)

Think of such a prediction at that time. The Saints were then four or five hundred miles east from where Omaha now is, and Omaha is approximately a thousand miles from the Salt Lake Valley. For the Prophet of God to say that they would be driven from there and go fifteen hundred miles into the wilderness, and there become a

(Continued on page 675)

THE Lord bless you in your missionary fields of labor, and all of you men in your various callings, all you women in your homes . . . and the organizations with which you are identified.

TRUTH AND SIMPLICITY

in Church Ordinances

By PRESIDENT J. REUBEN CLARK, JR.

OF THE FIRST PRESIDENCY



PRESIDENT J. REUBEN CLARK, JR.

Address delivered at the Sunday afternoon session of the 116th semi-annual general conference October 7, 1945, in the Tabernacle

MY brothers and sisters, I trust that the few moments that I stand before you, I may have an interest in your faith and prayers, that what I say may be helpful, at least to some of us.

The wide range of subjects which have been talked about at this conference shows the scope of the gospel of Jesus Christ and shows us how in that gospel and in the gospel plan the Lord has provided for all of our needs. There is no phase of life, that we have to live, that is not fully covered by the principles of the gospel.

As has been repeatedly observed, and I myself have mentioned, we are beginning a new era in the history of

through this conference, not only the presence, but the admonitions of President Grant—a great man, so esteemed by all who knew him, in the Church and out, a man of steadfast principle, a man who lived as he preached, a man who knew no guile, a man who was honest and truthful, a man respected and loved, to whom I gave all the loyalty I had. The world will not soon forget President Grant.

Now we come to President Smith, and again I say that to him I give all of the loyalty, all the respect, and I shall give to him all the love that I gave to President Grant. If I did not do so,

that is why they did not grow more rapidly, and certainly we have grown so rapidly because inspiration and revelation, of which Brother Widtsoe spoke, have continued with us during all these years. But even during the time of the apostles there began to be a falling away, as is clear from the Epistles of Paul, of Peter, John, James, and Jude. People began to wander off, and that wandering was increased in the succeeding centuries, accumulating speed, it seems, as it went on.

They began to gather into church teachings things to make Christianity a little more palatable to the philosophers

WE ARE beginning a new era in the history of the Church.

I would not be worthy of the choice he has made. May God help me to do my duty.

BROTHER STEPHEN L. RICHARDS yesterday said a few words, along with others, in connection with the growth of this Church. There has been a marvelous growth. You will remember that after the Savior died, Paul tells us some five hundred assembled together and he appeared before them. We may assume, I think, that that number was more or less the total of the congregation he had been able to bring together. A few days after Pentecost, Peter, preaching in the temple, talked to five thousand, many of whom seemed to be believers. But the growth of the church from then on, while great, seems

of the time. They brought in something of Plato's doctrines, something from the philosophies of the Orient, they brought in dualism, and they mixed up with it a little Christianity and in reaction created the cult and the beliefs known as Montanism. Imperceptibly they went away. Why did they go? Because they were trying to satisfy the thought and the philosophy and the reasoning of men, in order that they might have their support and probably their praise. Thus came Gnosticism. Montanism was an attempted return to the early principles of the gospel. Out of the two, with other doctrines of philosophy and thought which came in, were developed the Christian beliefs and practices that were finally established with headquarters at Rome.

THERE is a deep lesson in all of that for us today. Already there are coming in amongst us doctrines that have no part or place in the pure doctrines of the restored gospel. These heresies are creeping in insidiously. They come to us from the philosophies of men, in no small part from the philosophies of the Christian scholars of the day. They make our doctrines, as they made the early Christian beliefs, more palatable to our philosophers, but so surely as they destroyed the Christian church in the early days, just so surely will they destroy us if we do not stop them where they are.

It is easy to see, too, how the early Christian church got away from the simple practices that the Lord estab-

I SAY to you . . . preserve . . . the simplicity of our rites, few as they are, and our ceremonies.

the Church. We have had great leaders in the past: President Smith, President Taylor, President Snow, President Woodruff, President Smith, President Grant, and now President George Albert Smith. Each of those brethren in the past had the love, confidence, and respect of every Latter-day Saint who was living as he should live. Those only have spoken ill who were not serving the Lord. As in the past, so it is today.

May I say, we miss today and

not ever to have approached our growth in the matter of numbers. I dimly remember having read somewhere, that there were perhaps a hundred thousand members at the end of the first hundred years. We number almost a million. That one hundred thousand, or whatever number it was, went forward, but the records show that after the apostolic age, after the apostles died, people began to wander away from the truth. Some writers affirm that inspiration ceased. Perhaps

lished and that his apostles followed with.

I want to say a word particularly to you brethren and sisters who come from long distances, you who are in the outlying areas of the Church, surrounded as you are by the mass of the people who do not believe as you believe; you are subject to their influ-

would amaze you if I should tell you how far it is reported some have gone.

Please do not say to us: "You do not understand, you are up here, and we are away in these great metropolitan areas, and you do not know our problems." Well, some of us do. Some of us have lived in great metropolitan areas. There is no area in which, for

get through with all of your worship in a couple of hours on Sunday morning. Do not do that. The point I hope you are getting is: do not try to change the established order of the Church to suit what seems to you to be a peculiar situation of your own. You are not dissimilar, you are the same, and if you change and someone else changes to suit his convenience and his peculiar situation, and then someone else, somewhere else, and so on, we shall come to a time when our unity not only of observance, but of faith, will cease.

I plead with you, my brethren and sisters, hold fast to the iron rod.

You will never make a mistake by following the instructions and the counsel of him who stands at the head as God's mouthpiece on earth.

May the Lord give us faith and strength, may he give us determination, may we be valiant, may we have courage, may we live always simply, may we worship God in our hearts, not merely ceremony; may we be in truth his people, I humbly pray in the name of Jesus Christ. Amen.

Do not try to change the established order of the Church to suit what seems to you to be a peculiar situation of your own.

ences, their social contacts, their habits, and their customs. You find inevitably that they try to lead you away, and you, being human, must struggle not to be led. Preserve, I say to you, brethren and sisters, the simplicity of our rites, few as they are, and our ceremonies. Do not begin to introduce elaborate dress and pageantry in connection with the administration of the sacrament. I

example, the sacrament may not be simply administered. Yours is not a peculiar situation, unknown.

Again: you do sometimes have long distances to go to reach your meetings, but so have the people in many, many rural areas in this state, the state to the south, and the state to the north. They get along, and so can you. Do not try to get into the position where you can

"... IF YE ARE NOT ONE YE ARE NOT MINE"

By President J. Reuben Clark, Jr.

Remarks given at the Friday morning session of the 116th semi-annual general conference October 5, 1945, in the Tabernacle

THERE is time only for a word. Today I have, by my uplifted hand, witnessed to President Smith, to you, and to the Lord, that I will sustain him as prophet, seer, and revelator, and President of the Church of Jesus Christ of Latter-day Saints. Each of you has made a like covenant. The Lord has said, "... if ye are not one ye are not mine." (D. & C. 38:27.) God give to each and every one of us the strength and the power to be loyal, to give up faultfinding, to give up trying to find new ways, to obey the commandments of the Lord—to obey those whom you have yourselves sustained to lead you, for without unity in leadership there cannot be progress and this Church cannot be built up. God give to all of us the power to do this, I humbly pray in the name of Jesus Christ. Amen.

* * *

Address delivered at the Saturday evening session of the 116th semi-annual general conference October 6, 1945, in the Tabernacle

MY brethren, as I look into the faces of this great congregation, my mind inevitably goes back to the time when President Grant sat here with us, for this was the meeting that

he dearly loved. Out of it, he got inspiration, and to it he gave inspiration and revelation. President Grant has finished his work and gone, and President Smith has come to take his place. And the loyalty which we gave to President Grant we give to him in fullest measure. President Grant did as President Smith will do, command the love and respect of all of us. President Grant was a great man, great in his integrity, in his honesty, in his straightforwardness. He never lied and never deceived. He had the good opinion of all men who knew him. The Church owes him much. He has left it so that it comes into the hands of President Smith in the best financial condition in its whole history.

President Grant rarely preached doctrinal sermons but his whole teaching and his whole life was an exhibit of the righteousness and the righteous way of living which should come to all Latter-day Saints. We, all of us, thank God for President Grant and for his work. And I repeat, all that we gave to him we shall bestow, not only fully but willingly and gladly, upon President Smith.

I want to say a word or two about this question of loyalty and of sustaining the authorities. I think every time I have spoken to you for two or three years I have talked about unity, and I come back to it again,

... and if ye are not one ye are not mine. (D. & C. 38:27.)

I say again, unless we are one we cannot do the things which God expects of us. Loyalty and sustaining do not consist, merely, in raising our hands when we are called upon to vote to sustain. Sustaining consists in car-

rying out the things which we are asked to do. That bishop does not sustain President Smith who does not do what President Smith asks him to do, in a church way. That president of a stake does not sustain President Smith when he ignores direction and requests which come from President Smith. There are no two ways in this, my brethren, there is only the straight course, right down the middle of the road.

At the beginning of this war, the First Presidency sent out to the bishops of the Church a request for certain information regarding men going into the service. There are several bishops who, up to this day, have never made any return upon that request even though it was repeated time after time. That is not sustaining the Presidency of the Church.

Brethren, we have read enough about war and heard enough about it to know that an army to be successful must carry out the commands of the one who directs. We know enough and have read enough to know that when that is not done, disaster comes. As with an army, so with the Church, at least in the main. If we are to succeed, if we are to go forward in the way in which the Lord has directed, if we are to guide and direct those over whom we preside, then inevitably we must work according to one plan. Inevitably we must follow the lead of our commander-in-chief, him whom we have sustained as Prophet, Seer, Revelator, and President of the Church. There is no other way.

May God give us the power and the will and the humility to see where our duty lies, and the strength to go forward when we so see, I humbly pray in the name of Jesus. Amen.

OLD BATTLES YET TO BE FOUGHT

—New Victories to Win

Address delivered at the Sunday morning session of the 116th semi-annual general conference October 7, 1945, in the Tabernacle

And they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more.

But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. (Micah 4:3-4.)

So wrote the Prophet Micah, probably quoting Isaiah, seven hundred fifty years before Christ. Nearly twenty-seven hundred years have passed since the eye of prophecy visioned a time when "war shall be no more." During the intervening centuries, many nations have lifted up sword against nations; and war has continued to be one of mankind's greatest evils. Truly it seems that human beings are more prone to war than to peace.

The latest (I wish we could say confidently the last) was one of the most devastating in the history of the world. What destruction, sorrow, and suffering it has caused. According to reliable estimates, its direct cost is over one trillion thirty billion dollars, not counting the destruction and damage of property. There have been over a million casualties in the United States. Another million and a half in Britain, making a combined loss in these two countries alone of killed, wounded, missing, and prisoners, of two and a half million. Flying bombs cost British civilians a hundred and forty-seven thousand seven hundred and sixty casualties. Of these, fifteen thousand three hundred fifty-nine were children under sixteen. (A half thousand bodies never have been identified.) The Russian and Chinese losses exceed those numbers by millions. Add the millions of dead, wounded, and missing by the Germans, the Japanese, and those of the crushed countries of Europe, and the cost in wealth and in human life becomes staggering. We are close enough to the tragedy to realize that war is "the greatest curse that can be entailed upon mankind." "Under its standards gather violence, malignity, rage, fraud, perfidy, rapacity, and lust."

We wonder how many more years will pass before "they shall sit every man under his vine and under his fig tree; and none shall make them afraid, when, in Alfred Lord Tennyson's words:

The war-drum shall throb no longer, and the battle-flags be furled,
In the Parliament of man, the Federation of the world.

Restrictions incident to the great conflict have largely been abrogated, and once again we meet in a general conference of the Church without fear of molestation from a murderous enemy. We join the Allied Nations in giving thanks that gangsters who, through evil manipulations and clever strategies, seized control of nations, have been defeated; that their attempt to set up dictatorial government has

to exalt right. Not to display honor, but to prove humility. Not to bring wrath, but vision; not to win war, but a people. And not people only, but all peoples. Not to exact justice from your enemies only, and not from your friends only, but from yourselves!

Truly,

The world is in the Valley of Decision.
And out of it there is but one sure road:

NO MAN can do better than to accept Christ as the great Exemplar and safest Guide.

been frustrated; that freedom has been preserved, and liberty kept within the grasp of those who cherish the right of self-government.

In the outcome of this great conflict God's overruling power has been manifest. Let the nations not forget him in the hour of victory.

Because of terrible forces, newly discovered, scientists and military experts are now saying that all present means of defense are inadequate, are in fact already antiquated, and must be changed if the world is to be protected from future devastation.

I would that these men of reputed wisdom and foresight would lay equal emphasis on the fact that the future safety of the world depends not so much upon the changing of defenses as upon the changing of men's way of thinking, and acting. Men and nations must have a change of heart. Hate and envy, suspicion and greed must be supplanted by sympathy, forbearance, tolerance, and justice before the hoped-for time comes that "nation shall not lift up sword against nation, neither shall they learn war any more."

Now that another terrible war is

unsealed can still foresee the mighty vision

Of a world in travail turning unto God.

Yes, World War II is ended, but old battles are yet to be fought; new victories yet to be won before the peace for which we pray can be realized.

One is man's suspicion and lack of trust in his fellow man.

Man's suspicion and lack of trust is one of the greatest enemies of peace. Nations are distrustful of one another. Russia is afraid that Britain will scheme to win Germany as an ally. Great Britain and the United States look with suspicion upon Russia and fear her possible alliance with China or Japan. Argentina impugns the motives of the United States, and the United States is suspicious of Argentina. Thus the seeds of envy and enmity are sown.

This lack of confidence in one's fellow man is even more of an individual than a national vice. We are prone to magnify weaknesses and to imagine evils in others that do not exist. We chew the cud of slander with satisfaction—slander, "whose whisper over the

SELFISHNESS is the root from which spring most human ills.

over, the paramount question is—are human minds equal to the problems they must face; are hearts sufficiently filled with virtues needed in the present crisis? I echo the cry of one who pleads—

O human hearts, beating through fear, through jealousy, through pride, through avarice, through bitterness, through agony, through death; beating shame and forgiveness, bewilderment and love.

O my own country, my new world, prepare, prepare—not to avenge wrong, but

world's diameter, as level as the cannon to its blank, transports his poisoned shot." Talk about battles yet to be fought! Backbiting and evil speaking head the list!

If any man among you seem to be religious, and brideth not his tongue, . . . this man's religion is vain. (James 1:26.)

The battle against godlessness must still be fought. Nietzsche even before the first World War denounced Christianity as a cunningly devised system

By PRESIDENT DAVID O. McKay OF THE FIRST PRESIDENCY

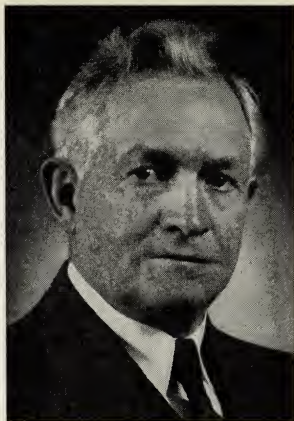
that has "debauched and undermined and sapped the vigor of the modern European world, and is the most powerful instrument of racial degeneration ever devised by common herd."

Nietzsche is dead, but the poisonous seeds that he and others like him have sown in blindness and bitterness still produce fruit of skepticism and unbelief. In charity we can say that the Christianity Nietzsche condemns is not the gospel of Jesus Christ as taught by the Redeemer of man. But egotists and misled people who cannot discriminate between truth and error still find themselves wavering with respect to the divine mission of Jesus Christ. Every true Christian, and especially every faithful member of the Church of Christ should be militant in defending the principles of the gospel as given by our Lord and Savior, for, in the words

Selfishness is the root from which spring most human ills and suffering. Selfishness promises satisfaction, but its fruit is disappointing, and produces only ill will and unhappiness. Selfishness and enmity caused the first recorded murder and the first implied rejection of the great truth that man is his brother's keeper.

It was selfishness that caused the violation of the Munich Pact, which led, in September, 1939, to the murderous invasion of Poland, and the subsequent destruction of European nations with all its attendant horrors and human suffering. It was selfishness and inordinate ambition that caused the Pearl Harbor tragedy.

Unless the battle against selfishness is won at the peace table, our hopes for a permanent peace may be shattered,



PRESIDENT DAVID O. McKay

"strong drinks" are condemned as beverages, and the use of them discountenanced in all cases except in the use of wine for sacramental purposes, and even this should be "pure wine of the grape of the vine, of your own make."

Tobacco is condemned also as being "not good for man."

At the time the Church took this decided stand against whisky and tobacco, no state in the Union had passed any law against the liquor traffic. It is true that temperance societies had been organized, and the cause of temperance was gaining impetus, but it was not until 1851—eighteen years after the revelation on the Word of Wisdom—that the first permanent prohibition law was passed in Maine. Later religious denominations began to organize temperance societies. It appears, therefore, that the Mormon Church was among the very first organizations, if not the first organization or church in the United States to legislate as an organized body against the use of alcoholic drinks and tobacco.

In 1908, President Joseph F. Smith in his opening address at the seventy-eighth annual conference said:

There is a general movement throughout the land looking toward local option of temperance among the people of our state and adjoining states. I sincerely hope that every Latter-day Saint will cooperate with this movement in order that we may curtail the monstrous evils that exist especially in our cities. I wish to say that I am in sympathy with this movement, and I know my brethren are united with me, and in harmony with the efforts that are being made to establish temperance throughout the land.

Many of you will remember how President Grant pleaded with the people of Utah to retain the Eighteenth Amendment. To the day of his death he regretted that Utah was in the

(Concluded on page 699)

AFTER the passing of centuries God has given mankind another opportunity to end war.

of Mark Hopkins, true Christianity "promotes industry, honesty, truth, purity, kindness. It humbles the proud, exalts the lowly, upholds law, favors liberty, is essential to it, and would unite men in one great brotherhood. It is the breath of life to social and civil well-being here, and spreads the azure of that heaven into whose unfathomed depth the eye of faith loves to look."

There has been but one perfect character in this world—the peerless personality of Jesus of Nazareth, the Son of God, the Redeemer of the world. No man can do better than to accept Christ as the great Exemplar and the safest Guide.

It is not an easy thing in this old world to make God the center of our being. To do so we must determine to keep his commandments. Spiritual attainment, not physical possessions, not the indulgence and the gratification of the body, must become the chief goal.

Only in the complete surrender of our inner life may we rise above the selfish, sordid pull of nature. We should seek first the kingdom of God and his righteousness. What the spirit is to the body, God is to the spirit. As the body dies when the spirit leaves it, so the spirit dies when we exclude God from it. I cannot imagine peace in a world from which God and religion are banished.

Another old battle still raging, and one we must win before permanent peace is established on earth is the battle against selfishness.

tered, and the world again stricken in warfare.

Nature's law demands us to do everything with self in view. Self-preservation is the first law of mortal life. But Jesus says:

He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. (Matt. 10:39.)

Jesus on the Mount of Temptation triumphed over all appeals to selfishness, and thereby set an example to all men who would strive for spiritual attainment. As Jesus resisted the tempter, so selfishness must be overcome by subjugation and resistance. There is no development of character without resistance; there is no growth of spirituality without overcoming.

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations. (Rev. 2:26.)

A fourth battle still raging, and in which the opposition seems to be gaining ground, is the battle against intemperance. The attitude of the Church of Jesus Christ towards temperance is unmistakable. February 27, 1833, the Prophet Joseph Smith received what is known as the Word of Wisdom for the benefit of the council of the high priests assembled in Kirtland, and the Church, and also the Saints in Zion, given by revelation which sets forth the order and will of God in the temporal salvation of all Saints in the last days. Wine and



ELDER MATTHEW COWLEY

TRULY has the proverb said, "The spirit of man is the candle of the Lord." (Prov. 20:27.) Long before the entrance of Matthew Cowley into his particular sphere of activity in life, August 2, 1897, at Preston, Idaho, the "candle of the Lord" was lighted in the spirit of his forebears and handed down to him to bear aloft as the torch of truth.

When asked to perform a mission for his Church, his grandfather, Matthias Cowley, at first demurred, saying he was a man of few words. He fulfilled the mission, however, and it was his tenacity, his honesty and integrity of purpose that not only led unbelievers out of the wilderness of doubt but that was passed on to his progeny through his union with Sarah Elizabeth Foss, refined and educated daughter of Calvin Foss and Sarah Brackett Carter. Firstborn son of these two was Matthias Foss Cowley, father of Matthew, and formerly a member of

MATTHEW COWLEY

the Council of the Twelve Apostles. Forty-eight years have been performed in missionary work by Matthias F. Cowley, his children, and two grandsons.

The following are Matthew Cowley's brothers and sisters: Matthias Hyde Cowley (deceased); Abbie C. Harker, Leona C. Olsen, Captain Moses F. Cowley (deceased), Dr. William Hyde Cowley, Carol C. Dame, Judge Charles Gloyd Cowley; Laura C. Brossard, Inspector Samuel Parkinson Cowley, Federal Bureau of Investigation, U. S. Department of Justice (deceased); Elna C. Austin, Joseph F. Cowley, C.P.A.; Heber C. Cowley (deceased); Lois C. Gilchrist, and Louis M. Cowley, realtor.

Of Matthew Cowley's maternal grandfather, William Hyde, a member of the famous Mormon Battalion, it is

overcoming, a devotion to his family and his Church, a diligence in the performance of his civic duties, and diffused over all, that ever-saving grace, a sense of humor. Elder Cowley, in his talk before the recently completed conference related: There was a flood in New Zealand in 1939 which drowned twenty-two white men but no brown men were drowned. At the inquest as to the reason for this a brown man testified, "The white men ran for their money; we ran for our lives." "For the rest of my life," Matthew said, "I shall be running for my life." Which is equivalent, is it not, to that other saying,

He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. (Matt. 10:39.)

If the Maoris, among whom Elder Cowley has labored as a missionary for thirteen years of his life, are any judge, truly this elder has "found his life" in the service of his Church and its people. Not only has he sustained this portion of the house of Israel in their beliefs and integrity in the Church, he has fathered them, consoled them in their sorrows, and rejoiced with them in their blessings. Aided by his good wife, Elva Taylor Cowley, daughter of Stanley F. and Matilda Sims Taylor, to whom he was married by President George Albert Smith in the Salt Lake

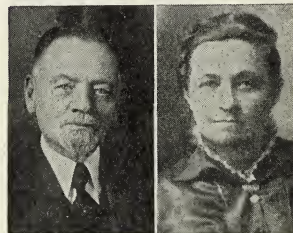


ELDER COWLEY'S BIRTHPLACE, PRESTON, IDAHO

significant that among his seven missions to which he gave most of his life, the last, in 1853, was to "Australasia" where he was among the first to carry the gospel message to that part of the Lord's family which Elder Matthew Cowley himself was to serve many years later.

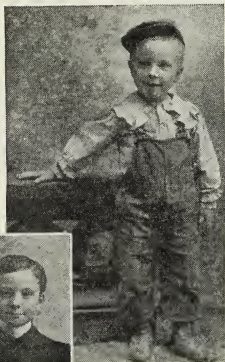
On one of his earlier missions Elder Hyde converted and baptized Abigail Gloyd, a woman of incalculable perseverance, who later was to become his wife and the mother of Abbie Hyde, Matthew's mother, whose patience, forbearance, love of family and of humankind were noteworthy. Her marriage to Matthias F. Cowley was one of the first three to be performed in the Logan Temple.

AND what of Matthew Cowley, our new apostle? Both by inheritance from his progenitors, and by his own labors and faith and devotion, there have come into his possession great gifts and lovable qualities, among them: A genuine love of mankind regardless of creed or color, a humanness in his treatment of those less fortunate than himself in the matter of choosing and



MATTHIAS FOSS COWLEY, AND ABBIE HYDE COWLEY, FATHER AND MOTHER OF MATTHEW

Temple in 1922, he did indeed minister unto their physical and spiritual needs as they did unto his. Since she became his wife, Sister Elva has remained the spiritual help and intellectual associate of her husband. Obtaining her bachelor of arts degree from the University of Utah, she used the knowledge thus gained in teaching the youth in the high schools of Utah and later in rearing their daughter Eleanor Jewel Cowley Sheffield, wife of Lt. Val Jolley Sheffield, U.S.N.R., and past student body president and graduate of the University of Utah; and in mother-



MATTHEW AT THE AGE OF FOUR AND (IN INSERT) AT THE AGE OF EIGHT

of the Council of the Twelve

ing their adopted son, Duncan Meha, aged six, who was born in New Zealand. It may be added here with great truth that the duties of the wife of this or any other mission president are not negligible. Not only must she be the homemaker and caretaker of her family and of the president of the mission, but she also has in addition her own Church auxiliary duties to perform.

A PATRIARCHAL BLESSING given to Elder Matthew Cowley by Patriarch Luther Burnham in 1903 is prophetic: "Thou shalt become an ambassador of Christ to the uttermost bounds of the earth. . . . You shall be sent as a delegate to the ten tribes and will become a leader and an interpreter in the midst of that people, and because of the power of God that shall be with you, and the blessings of the Almighty, you shall be greatly beloved by that people."

Matthew Cowley was only seventeen years of age when he went on his first mission to the New Zealanders; yet during that five-year period, which covered the entire duration of the first World War, he translated the Doctrine and Covenants and the Pearl of Great Price into the Maori language and re-edited the Book of Mormon, formerly translated into Maori, thus fulfilling the promise of the patriarch. Elder Cowley's second mission to New Zealand began in 1938 and ended only recently, after once again remaining throughout the entire period of a second World War in which it seemed all the powers of evil were released throughout the world. But the truths of the gospel as lived and dispensed by President Matthew Cowley served as a great antidote to those destructive influences among the people with whom he labored.

Rich in spiritual gifts and blessings, Matthew also achieved distinction in educational attainments for which he had to work. The school year of 1919-20 found him at the University of Utah in the school of arts and sciences, where he was also affiliated with the



RIGHT,
ELVA T. COWLEY,
WIFE OF
MATTHEW COWLEY;
JEWEL COWLEY
SHEFFIELD,
DAUGHTER;
AND
DUNCAN MEHA
"TONI" COWLEY,
THEIR ADOPTED
SON

INSERT AT
UPPER LEFT,
VAL SHEFFIELD,
SON-IN-LAW OF
MATTHEW COWLEY



Sigma Chi fraternity. His fearlessness in attacking new and untried problems in his educational career is illustrated in the incident of his trying to obtain employment in a bank in Washington, D.C. Asked if he was acquainted with that certain branch of the banking business, Matthew said, "Yes, that's easy," and immediately set his whole mental and physical mechanism to work to learn that particular phase of the work in order to hold the job his confidence in himself had inspired. Later on, he was employed by Senator Smoot as special assistant to the U. S. Senate Finance Committee.

Not to neglect his Church duties

during this time of applying himself to education and a profession, Matthew accepted the responsibility of superintendent of Sunday School of the Church in Washington, D.C. It was his philosophy that all these extra-curricular activities of earning his way and administering to his Church duties did not hinder but whetted his appetite for his studies in law at George Washington University. He left the law school armed with a degree of bachelor of laws and came home to practice his profession as an attorney. From 1925 to 1938 he practiced law, serving as assistant county attorney from 1926 to 1928 and as county attorney in 1930, in which capacity he served one term. He was also, during this time, active in the policies of the Republican party for which he served as president of the Republican club. But then, as previously, his Church duties occupied a predominant part of his life. He served on the Wells Stake Sunday School board and as ward Sunday School and Mutual Improvement Association teacher.

As through his own will and courage, his humility, his humanity, and spiritual zeal, sympathetic understanding heart, his knowledge of the gospel together with his eloquence as a preacher, Matthew Cowley has been blessed to serve those with whom he has come in contact, so with the continued blessings of his Heavenly Father will he continue to serve in the new capacity to which he has been called and set apart as an apostle in the Church of Jesus Christ of Latter-day Saints.

HUI TAU HELD IN 1939 AT NGARUAHIA IN NEW ZEALAND. ELDER COWLEY, IN THE CENTER FOREGROUND, IS ADDRESSING THE LARGE GATHERING. ONLY A FEW OF WHOM ARE PICTURED HERE. MANY NOTABLES, MAORI AND EUROPEAN, WERE PRESENT, INCLUDING THE MAORI KING.

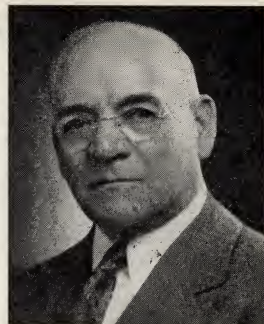


On Keeping the COMMANDMENTS

By President George F. Richards

OF THE COUNCIL OF THE TWELVE

Address delivered at the Friday morning session of the 116th semi-annual general conference October 5, 1945, in the Tabernacle



PRESIDENT GEORGE F. RICHARDS

I FEEL very humble in undertaking to address this large congregation, but I have the assurance by your vote that you are my friends. If I have any enemies, I do not know of them. If I have done anything to injure any person, I am very sorry for it. If anybody has done anything in an effort to injure me, I cheerfully forgive him and pray God's blessings upon him. If any of us have done any wrong, I trust that we will discover it and repent of our sins and receive that Spirit from the Lord, the Holy Ghost, which brings peace to our souls, notwithstanding what may be going on about us.

For thirty-nine and a half years, brethren and sisters, you have been sustaining me as a member of the Council of the Twelve in your semi-annual and annual general conferences and in your quarterly conferences and in the stakes. I appreciate this, of course. Great kindness has been extended unto me and now today you have expressed your willingness still to sustain me as a member of the Council and President of the Council of the Twelve. I appreciate this greatly.

I am thankful with you for the gospel of the Lord Jesus Christ, for its restoration to the earth in these last days and for membership in the Church and for the blessings that we have received under the gospel. Everything is offered unto us that our Father in heaven has to give, if only we will be faithful as we have covenanted to do when we entered the waters of baptism into this Church.

I had thought that I might be privileged to speak at this conference, and I have thought to speak about a very important subject pertaining to the gospel of Jesus Christ, one that is dear to the hearts of faithful Latter-day Saints. I refer to the law of the tithe, which is the revenue law of the Church. When a member of the Church pays a full tithe, he has the satisfaction of knowing that he is in the favor of the Lord. It is an opportunity to us, brethren and sisters, to show to the Lord that we are willing to make sacrifices for the accomplishment of his mighty purposes in the earth, the saving of the souls of

the children of men, for the tithes of the Church are a potent means of accomplishing that end. Those of us who have paid our tithing in full have done our full share in all that has been accomplished by the use of the tithing of the Church. Tithing is a test of the faith of the members of the Church. He is fortunate indeed whose faith has sustained him in meeting the obligation of the tithe. There are great blessings attached to the faithful observance of this law, and for neglect to pay tithing there are serious consequences attached.

For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye are cursed with a curse; for ye have robbed me, even this whole nation.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts. (Malachi 3:6-12.)

I, the Lord, stretched out the heavens, and built the earth, my very handiwork; and all things therein are mine.

And it is my purpose to provide for my saints, for all things are mine.

But it must needs be done in mine own way; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low.

For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves.

Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment. (D. & C. 104:14-18.)

THE law of the tithe is as old, as just, and as true as any others of the laws of God. It has come to us by

revelation as a part of the gospel restoration, and in fulfillment of the prophecies of the holy scriptures.

And he shall send Jesus Christ, which before was preached unto you:

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (Acts 3:20-21.)

It is God's own plan of distribution of the financial responsibilities of his Church. It exacts nothing that is unreasonable, unjust, or impossible, hence there can be no justification for non-compliance therewith. The law of tithing in the Church is regarded as being of such importance, as a test of faith, that a member who does not believe and practice it as a divine law is not accounted as being worthy of receiving the priesthood and temple blessings or occupying a position of presidency in any of the organizations.

The building up of the kingdom of God is a common cause in which we, as Latter-day Saints, are engaged. Each person anticipating an eternal inheritance therein should be willing to do his part according to his means. That is all the Lord has asked of us in giving to us the law of the tithe. A good member of any organization with which he may be affiliated will willingly bear his just proportion of the expense in its maintenance. We would not like to be known otherwise than as good members of the Church to which we belong.

In this connection, we might with profit be reminded of the experience of Ananias and his wife, Sapphira, of old, and not withhold any portion of our tithing from the Lord. If to do so would cause us to lose our faith and standing in the Church, it would be more serious than that which befell Ananias and Sapphira for a similar offense. In many instances the desire to get wealth militates against the payment of tithing.

The Lord understood that propensity in man and warned against it:

But seek ye first the kingdom of God, and (Continued on page 676)

Obligations OF THE PRIESTHOOD

By Joseph Fielding Smith

OF THE COUNCIL OF THE TWELVE

Address delivered at the Saturday evening session of the 116th semi-annual general conference October 6, 1945, in the Tabernacle



JOSEPH FIELDING SMITH

IT is my purpose tonight to plead with our brethren who hold the responsibility of conducting the priesthood for a better supervision of priesthood quorums. In a revelation given to the Prophet for the benefit of the first elders of this Church he said: "... thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known." (D. & C. 60:13.) Too many of those who hold the priesthood have idled away their time and have buried their talent. We would like to have a revival among all the quorums of the priesthood.

In that great revelation known as section one hundred seven, the priesthood revelation, there are three expressions I would like to read, first from the twenty-first verse:

Of necessity, there are presidents, or presiding officers growing out of, or appointed of or from among those who are ordained to the several offices in these two priesthoods.

Then in the sixtieth verse the Lord says:

Verily, I say unto you, saith the Lord of Hosts, there must needs be presiding elders to preside over those who are of the office of an elder.

And then again in the eighty-ninth verse:

Again, the duty of the president over the office of elders is to preside over ninety-six elders, and to sit in council with them, and to teach them according to the covenants.

Organization is an essential requirement in the government of the Church. The entire universe is organized on a divine plan. Without organization there would be confusion, chaos, and that would lead to disorganization and destruction. The quorums of the priesthood are organized for a definite purpose. I've jotted down several of these: first, to keep the members holding the priesthood active and alert in the performance of every duty which the priesthood requires at their hands; second, to teach the members how to assume responsibility and magnify their callings; third, to train them in methods by which they may effectually teach others and officiate in their behalf;

fourth, to encourage them in their responsibilities pertaining to the salvation of the dead as well as for the living.

A quorum, properly appointed, must seek out the needs of every individual member and attempt to supply these needs that may be discovered, both temporally and spiritually. No quorum of the priesthood is assuming the full obligation placed upon it by the Lord which does not sufficiently extend temporal need. Each member should dedicate himself and use his talent to advance the cause of Zion. He must be loyal and faithful to the Church, to the quorum, to the priesthood in general, to his family and to every divine principle of eternal truth.

THE responsibility of the quorum president is, as stated in this revelation, to sit in counsel, to advise and instruct and teach those who are under his direction. The Lord has placed the responsibility for the training and the conduct of the members of the quorum upon the shoulders of the president of the quorum. He has given him two counselors to assist him in that work. This direction and care of the quorum may not be transferred to the shoulders of some other. Men who are the most capable for these positions of presidency should be sought. Too frequently it is thought that the supervision of a quorum, especially of elders, is not of great importance, but the Lord thinks otherwise. There should be, however, a division of responsibility among the presidency. The presidency should see that the quorum is fully organized, and that every man is performing his duty. If there are delinquent or wayward members, these should be labored with until brought to repentance and full fellowship.

The stake presidency and the high council have supervision over the quorums of the Melchizedek Priesthood. It is their duty to see that the quorums are fully organized and properly functioning. The stake Melchizedek Priesthood committee is to act as an aid to the stake presidency. It is recommended that such a committee be maintained. It must be understood, however, that the stake Melchizedek Priesthood committee does not preside, but is to supervise and counsel quorum members, under the direction of the stake presidency. It is proposed that a member of the stake presidency be the chairman of this committee. He may have as many members of the high council on

that committee as it is deemed wise, but not less than three. It is further understood that this committee has authority in the supervision of the elders, sevens and high priests within the stake, under the direction of the stake president.

The presidency of a quorum of priesthood should hold weekly council meetings. They must not wait for something to arise which they deem important to be considered. If they will meet, many things will arise for their consideration which were previously not thought of.

There are three great needs of a quorum. We believe that the work falls naturally into three divisions: first, the need to help every bearer of the Melchizedek Priesthood to attain to the degree of economic independence and material well-being that will assure adequate food, clothing, fuel, housing, and other needs, physical and educational, for himself and family as well as spiritual; second, the need to establish a feeling of true brotherhood should characterize the work of priesthood quorums. There should be the endeavor to provide through the quorum activities, including socials and outings, the feeling of fellowship, faith, and love that shall meet all the needs of the membership; third, a need to search out the facts and make available all the information and statistics concerning the quorum and its members.

WE suggest that the responsibility having to do with personal welfare be assigned to the quorum president. It would naturally follow that the other divisions would be assumed by the counselors, one taking the quorum activity and Church service, the other fact-finding and statistical responsibility. These responsibilities must not be shifted to the shoulders of others, but it is very proper that help be obtained from standing committees as the presidency of the quorum may determine. It is suggested that these responsibilities may be designated as follows: one, personal welfare; two,

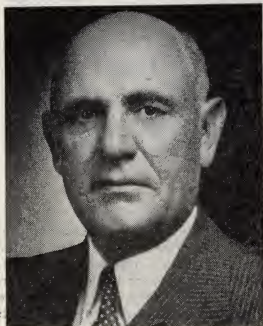
(Continued on page 691)

OUR WORK—

Missionary Service to the World

By STEPHEN L RICHARDS

OF THE COUNCIL OF THE TWELVE



STEPHEN L RICHARDS
Addressed the

Address delivered at the Saturday morning session of the 116th semi-annual general conference October 6, 1945, in the Tabernacle

WE stand on the threshold of a new day. We look out into the morning and see the rays of the rising sun tint the sky with the hopes of humanity. We see some clouds also, harbingers of storm, but the forecast is "generally fair for a season." So we go back to our work—back where the black night of war overtook us nearly a half-dozen years ago. It has been a long night and our work has been retarded, but good sentinels have kept the watches and safeguarded our establishments. Now in the daylight of peace, we go back to our work.

We know our work. It is laid out for us by the Master Builder. We have full and complete plans and specifications, and we have, in good measure, too, the tools and equipment. Perhaps we could use a little more modern equipment, and the tools may need reconditioning and polishing, but a sufficiency is available, and we can begin our work again.

The work is not new to us. We, and our predecessors, have carried it forward for more than a hundred years. It was the first enterprise undertaken by those of sacred memory who initiated the lofty cause to which we give our allegiance. So soon as the first revelation of the latter days came to them, they lost no time in carrying the message to neighbors and adjacent communities. When the Church was organized, they accepted most literally the revelation that its mission should be to preach the gospel "... unto every nation, and kindred, and tongue, and

people." (D. & C. 133:37.) That was their work. In their poverty and weakness they accepted it with such boldness and enthusiasm, fortitude and sacrifice, as history has seldom recorded.

Their faith and confidence were marvelous. They trusted God, and they did not trust in vain. They knew that he had said that "The weak things of the world shall come forth and break down the mighty and strong ones," (D. & C. 1:19) and that "... the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers," (D. & C. 1:23.) With this assurance our forebears went forth. They assumed their obligation, and it superseded everything else. Families were left without a competence, oftentimes in the care of relatives and neighbors and friends. Businesses were sacrificed. Such accumulations as they had were expended for the cause. If I were asked to name the outstanding, distinctive, organized accomplishment of the restored Church of Christ in the last century I would without hesitation set forth its phenomenal missionary labors. Nothing more truly characterizes the altruism of the gospel that it teaches; nothing more deeply signifies the devotion and sincerity of its members.

The enormous cost of the service has been widely distributed, shared by nearly every family in the Church. Many families have sent forth more than one missionary, and not infrequently has a home kept one or more missionaries in the field continuously for ten or a dozen years, sometimes for a quarter of a century. I know of no way of securing comparable data from other religious bodies, but I venture the assertion that no other church at any period in history for a century of time has ever given to missionary service such a proportion of its membership and its available resources.

FOR a hundred years there were two armies constantly on the march, an army of missionaries outbound from Zion carrying the banner of gospel peace and liberty, and an inbound army of free and happy people, faith and hope shining in every face, seeking the shelter, the inspiration, and the glorious opportunities of a divinely appointed society. Contingents of these armies have passed on almost every highway of the world—in the States—from the Americas north and south, up and down the devious waters of the Mississippi where missionaries of the

early days like Brigham and Heber, and Willard and Parley, and Erastus went on flatboats to embark on slow sailing vessels on their long tedious voyages to their fields in Britain, Scandinavia, and the continent; across Europe to the land of the Arab and the Turk and on into far-off India, over the broad expanse of the Pacific to and from Hawaii and the distant isles of the South Seas. As the missionaries have passed the immigrants in these great countermarches of the century which has gone, whether in their ships at sea or as they paused to clasp hands in their weary trek across the prairies, one can fancy their salutations, not always spoken perhaps but ever in their hearts, the missionaries say, "We go to carry the gospel." "Thank God we have it," the convert replies, and then adds, "we will follow you later." So indeed they have in one heroic round: missionary to convert, then convert to missionary. Great has been their gift; generously have they given.

What has been given? Why, to every man what he needed. To the poor, they who are so many, the gospel of thrift; to the rich, who are so few, the gospel of giving; to the temperate, the gospel of self-control; to the indolent, the gospel of work; to the militant, the gospel of peace; to the downcast, the gospel of hope; to the ignorant, freedom from superstition; to the cynical and the wavering, a satisfying philosophy; to the sinner, the gospel of repentance; and to all—faith, security, idealism, happiness, and exaltation.

Is it difficult then to discover the urge which has made possible this remarkable missionary achievement? I think it is not. Such gifts, such faith, such vital endowments are highly esteemed by man. They enrich his life. They enlarge his heart and fill him with gratitude. He thanks God and seeks to express his gratitude in terms of devotion and service. He sees no service comparable to that of giving to others the boon that he enjoys. So he goes forth, not grudgingly, not merely out of a painful sense of duty, but cheerfully, eagerly to requite the supreme blessing of his life and derive new and surpassing joy in the sharing of his joy.

I THANK the Lord that the ardor for the service has not dulled with the passing of time. On every hand I see evidences which convince me that the members of the Church love to proclaim the gospel. Men who cannot go
(Continued on page 681)



JOHN A. WIDTSOE

Address delivered at the Sunday morning session of the 116th semi-annual general conference October 7, 1945, in the Tabernacle

My dear brethren and sisters, I pray that while I stand before you I may be guided by the Holy Spirit in all that I say.

Two days ago, at the first session of this conference, the people present were organized into a sacred, solemn assembly. The men holding the priesthood were placed in groups, according to their offices in the priesthood. The women and those not holding the priesthood were placed in another group. Then, before the people assembled, were presented the authorities of the Church, the General Authorities. The President of the Church, his two counselors, the president of the Council of the Twelve, and the Patriarch to the Church were voted on successively by these different groups, and the Council of the Twelve as a group was voted on likewise.

It was an impressive hour, such as seldom comes to the Church. It was only the second time that I had been at such a gathering. This method of voting, this procedure, was known by our fathers in this dispensation. It was known by those of other dispensations, and undoubtedly is patterned after the order in the courts of heaven. It has profound meaning, much more than we can begin to discuss this morning when there is much to be done.

Among other things, at that meeting, we sustained George Albert Smith as prophet, seer, and revelator, and President of the Church of Jesus Christ of Latter-day Saints. That word, "revelator," has remained in my mind as I am sure it has in the minds of many who were here on that occasion. It implies many things. It implies, as we know, we Latter-day Saints, that God is still speaking to his children, and that revelation, continuous revelation, is a vitalizing, life-giving element of the gospel of Jesus Christ. It is the principle which distinguishes us from many

The Principle of REVELATION

By John A. Widtsoe

OF THE COUNCIL OF THE TWELVE

other groups of believers; it is the principle that gives us the strength and power to accomplish the work which may be placed upon us from time to time. It means that God, our Father in heaven, is still watchful over his children placed here upon earth; that in this changing day, he has not closed the Book of Revelation. His voice is still heard, and as new problems arise, he speaks, as we may need his help.

THIS Church was founded in revelation. It was born in revelation. Upon his knees, the Prophet Joseph Smith, just a lad, lay in the grove and prayed for light, and light came. In that light stood the Father and the Son who gave him information and commissioned him with respect to the work he was to do. Later on, through the process of revelation, by the operation of that principle, the Book of Mormon came into existence, and revelation followed revelation until we have a sound foundation on which to build throughout the ages to come. We believe in revelation, in continuous revelation. That, as a people, we must never forget.

When the Church was organized, on April 6, 1830, Joseph Smith was chosen president, the first President of this Church. On that day, before the day was over, the Lord gave a revelation that relates to what we did two days ago. I believe the words of God, then spoken, may be applied from generation to generation for our good. If he has given us a man to stand as the mouthpiece of God, a revelator, there must be some obligation resting upon us as members of the Church of Christ. This is in part what the Lord said on that day:

Behold, there shall be a record kept among you; and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ. (D. & C. 21:1.)

And then comes the admonition to us, our own obligation:

Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me:

For his word, [the word of the president of the Church], ye shall receive, as if from mine own mouth, in all patience and faith. (D. & C. 21:4-5.)

Now, we covenanted two days ago to sustain George Albert Smith as President of the Church. Let us not forget the obligation placed upon us by the Lord with respect to him and our own covenant.

Not only did the Lord say this, in this very interesting and important revelation, but he pointed out the common cause for apostasy, the common cause for falling away from the truth. He said:

For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory. (D. & C. 21:6.)

In other words, if we violate our covenant and fail to recognize the leadership of him who is called to be the President of the Church and God's prophet, the gates of hell may prevail against us. Too often, I am sorry to say, they have done so.

But he will give us strength, if we seek it, for later on the Lord says:

For, behold, I will bless all those who labor in my vineyard with a mighty blessing, and they shall believe on his words, which are given him through me by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world, yea, for the remission of sins unto the contrite heart.

This is found in section twenty-one of the Doctrine and Covenants.

Some would say, reading these words, "Why this is just plain autocracy." They would say that it takes away from us our free agency if by sustaining a man we accept his words as if they were from God. That is not quite so, the gift of free agency is never taken from man. Moreover, the doctrine of this Church is that every man and woman, in his or her respective field, may receive revelation from Almighty God. This is a Church of revelation, and revelation is not limited to one man alone. One man is called to speak for the Church. I have my problems from day to day, and I have equal right with him to call upon God for help in the problems of my day. By the spirit of revelation we accept the guidance of the revelator. That is always understood. The principle of revelation, that God still speaks, that he has not forgotten us, gives full freedom to

(Continued on page 700)

"PROFANE LANGUAGE IS IGNORANCE—

Be Intelligent!"

By ELIZABETH W. SHANE

IT is to be hoped that the recent timely admonition of the Church Authorities* against the use of profanity among members will bear fruit. From the viewpoint of a convert from sectarianism, profanity is one of the greatest, if not the chief, stumbling blocks between sectarians and the door of the restored Church. Active Church members, more than any other classification of persons, are judged by the world according to their outward conduct and their speech.

In the realm of sectarianism in which I walked for years, a member who profaned was considered, at best, a backslider, and if he continued unrepentant he was not long held in good standing with members or clergy. A silent, psychological ostracism soon forced him out of the ranks, and his only means of regaining fellowship was through a public display of penitence and humility. One who profaned the Savior's name insulted Deity, and pious people therefore justified the ostracism. I am neither extolling this practise nor am I condemning it. But the sincere Latter-day Saint whose heart is in the harvest of souls for the gospel will consider seriously what effect his manner of speech will have upon the nonmember, whether that person appears to be an investigator or not.

It has been said condoningly that it is no worse to say a thing than to think it; to which might reasonably be asked, "Why think it?" Why should a soul possessing the pure light of the gospel exude dark thoughts, or think in terms of unholy speech? Is not that denying the very light within?

Some men justify a profane tongue on the grounds that in their line of duty they have to use it; that they must meet aggression and forceful competition on their own respective planes. Is not this a weak admission that their undertakings are bigger than they are? That they are incapable of coping with the natural ebb and flow of business details in a calm and reasonable manner? What they lack in business acumen and emotional stability they assume to compensate for in a bluster of profanity.

Several months ago in traveling from the east it was necessary for my husband and me to stop some hours in a western Kansas town. My shoes were badly in need of a shine and we entered a shoe-shine parlor. As we sat in the elevated chairs a penciled sign on the wall opposite us caught our attention. It read: "Profane language is ignorance. Be intelligent." We commented on the sign as the colored man, the proprietor, who bore himself with an air of humble dignity, went after some equipment in the back of his neatly-kept shop.

"You are to be commended for that fine slogan," I said, as he bent over my

"YOU ARE TO BE COMMENDED FOR THAT FINE SLOGAN," I SAID, AS HE BENT OVER MY DUSTY SHOES. "I TAKE IT THAT YOU WROTE IT?"

dusty shoes. "I take it that you wrote it?"

"My wife did," he replied, smiling his appreciation and acknowledging his own approval of its moral.

I think I have never encountered a more fitting or intelligent bit of philosophy than this piece of black man's wisdom. Whether it was original or not makes little difference. The fact that he endorsed it boldly is what counts, and thousands could meditate on those words to their everlasting benefit.

TO those who have allowed profanity to become a habit it is conceded that any habit, once formed, is hard to break; but there is an unfailing remedy for those who really want to dispense with it. The instant the offending word is uttered, pray silently to



Illustrated by John Henry Evans, Jr.

COMFORT

By Ruth May Fox

"Suffer little children to come unto me,
And forbid them not:
For of such is the kingdom of God."
(Luke 18:16.)

DEAR LITTLE MOTHER, do not grieve to excess;
The spirit of God will comfort and bless.
Your son is not dead; he is healthy and strong,
Living and loving in God's glorious throng.
There could be no heaven without babies,
my dear;
So God chooses the ones he wishes to rear
In his garden of children where angels delight
To serve them and guide them in all that is right.

What a joy it will be when he runs to your arms,
Beaming with love and his own childish charms.
Then you will know in that haven of rest
That God overrules all things for the best.

NOTE: This poem was written to her grandson, George Wallace Fox, and his wife, Lillian Edna Stokes Fox, January 8, 1945, on the death of their son.

your Heavenly Father for forgiveness; then ask for the influence of the Holy Spirit to remind you and help you to overcome the habit. It is as simple as that. I have seen it work. The psychological aspect of asking forgiveness goes a long way in the process by operating on the conscience, and with this honest beginning of effort, divine aid will always be forthcoming. The Lord will meet you more than halfway.

The chief trouble is that many fail to see the need of making an effort to break the habit, for they do not see it in its condemning aspect, nor realize its deleterious effect upon the world in general in regard to the Church. I have seen converts in the making who were almost stripped of the faith they had gained, all through the thoughtless use of profanity by some trusted members. The fact that many investigators are able to overlook this weakness is due, it seems to me, to the grace of God in their behalf, through the Holy Spirit holding up to their view the real, the weightier matters as a reward of their efforts to learn the truth. But how many more who are weak in faith might be strengthened but for this stumbling block!

The taking of the Lord's name in vain is not the only form of profanity. The scriptures condemn in strong terms the practice of cursing, unbridled tongue, and idle words. Let's take stock of ourselves as a people and as a Church. Let's be intelligent.

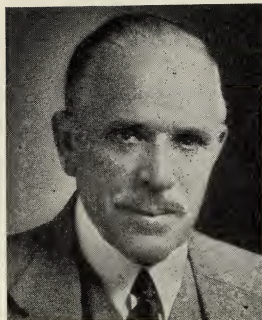
*See "Spirit of Reverence and Worship," Joseph Fielding Smith, September 1941, *Era*, page 525

Scientific Proof

FOR THE WORD OF WISDOM

By Joseph F. Merrill

OF THE COUNCIL OF THE TWELVE



JOSEPH F. MERRILL

Address delivered at the Sunday morning session of the 116th semi-annual general conference October 7, 1945, in the Tabernacle

truths therein revealed. This fact should give joy and satisfaction to all Saints, for it is irrefutable testimony of the divinity of that great document. Time will not permit me now to go into detail concerning this testimony. I repeat, however, that a multitude of scientifically discovered facts support the Word of Wisdom, and, so far as I know, none refute it.

Among these is the irrefutable fact that liquor and tobacco are not good for man. Science, experience, and revelation are in agreement on this statement. Then, why do people continue to use liquor and tobacco? Ask Satan, he knows. Satan is a deceiver, the father of lies, the inspiration of avaricious men engaged in promoting evils and cunning designs calculated to mislead the people, particularly the youth, into habits of drinking and smoking. To this end huge sums of money are continually spent in advertising propaganda material, much of it honeycombed with misleading and partially or wholly falsifying statements. A few years before the great global war began, an able investigator found that more than sixty million dollars was spent annually in the United States for advertising cigarettes and alcoholic beverages. Since all of us have some idea of the power of money, is it any wonder that publicity agencies that accept liquor and tobacco advertisements, such as newspapers, magazines, and radios, are opposed to prohibition?

Let me say here that smoking and drinking in this country have become so general that the enormous sum of ten and one-half billion dollars was spent during 1944 for liquor and tobacco, so it was authoritatively reported.

I have just said that science, experience, and revelation agree that liquor and tobacco are not good for man. Let me specify a little.

CONCERNING the use of tobacco, it affects injuriously the heart and circulatory system, the lungs and respiratory system, the brain and mental powers, the nervous system, the kidneys and elimination organs, the muscular system, etc., thus weakening the body with the result that it is less resistant to diseases of various kinds. Recently there came from the press a new book relative to tobacco and its effects written by Dr. Frank Leighton Wood, en-

(Continued on page 699)

BRETHREN and Sisters:

Conferences of this kind are primarily for members of the Church, but nonmembers are welcome to attend the public sessions and of course to listen to the broadcast proceedings. However, it is to members that most of us who speak direct our remarks. This I shall do during the few minutes I occupy.

We teach that our religion is a very practical one and, being a way of life, touches every phase of our daily living. We believe with the Apostle James that faith without works is dead. We also believe with the Apostle Paul that "... by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Some readers seem to stop here, but let us read the next verse which says:

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. (Eph. 2:8-10.)

This statement of Paul's is in harmony with that made by Jesus in his great Sermon on the Mount, when he said:

Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven. (Matt. 7:20-21.)

The Apostle Paul also wrote, as you also know, these words:

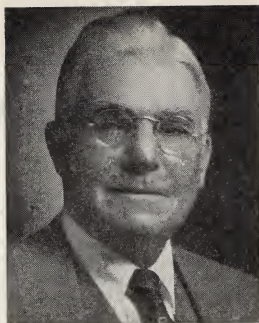
Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (I Cor. 3:16-17.)

As a means of preserving our bodies from certain types of defilement (destruction) the Lord gave to the

Church in its very beginning, and to the human family generally, what has been properly called a law of health, better known among us as the Word of Wisdom. Qualified specialists in the field of science and medicine have said that food and drinks are the things that have more to do with bodily health than any other ordinary factor. So in recent years the science of dietetics—the science and art of feeding—has come into prominence and is based upon an immense amount of experimentation and research. The health of the individual and the health of the people in mass are extremely important, not only to the individuals themselves but also to the public. Hence civil governments, private humanitarian organizations, the Church, etc., are vitally concerned with problems of health.

It is my purpose now, however, to make some remarks relative to only one of the many problems in the big field of things that affect human health. In section eighty-nine of the Doctrine and Covenants we find a revelation given to the Prophet Joseph Smith in February, 1833, less than three years after the organization of the Church, in which abstinence from wine, strong drinks, tobacco, and hot drinks is enjoined, because they are not good for man. By hot drinks was meant primarily tea and coffee, though subsequent researches found that any drinks at high temperatures, such as hot water and soups, are harmful. The ideas voiced in the Word of Wisdom were expressed in words having the meaning current at the time. In those days hot drinks were commonly understood to be tea and coffee. The Church now interprets the words, wine and strong drinks, as meaning all alcoholic beverages, of which there are many varieties.

In passing, it may be well to remark that the revelation on the Word of Wisdom was given at a time when scientific men knew but little, if anything, about basic facts of the science of dietetics. Since those days, and within the last fifty years, a vast amount of research has been done, and that pertinent to matters spoken of in the Word of Wisdom is confirmatory of the



CHARLES A. CALLIS

OUR *Glorious* DESTINY

By CHARLES A. CALLIS

OF THE COUNCIL OF THE TWELVE

Address delivered at the Saturday afternoon session of the 116th semi-annual general conference October 6, 1945, in the Tabernacle

As I witnessed that impressive vote sustaining the General Authorities of the Church, a Latin phrase came to my mind which runs as follows: "The voice of the people is the voice of God." While this does not hold strictly true in all cases, yet yesterday morning the voice of God was heard in this great tabernacle. It is a wonderful thing, a blessing of comfort that we have the more sure word of prophecy in this Church. In fact this Church is the treasure house of all the gifts of God, and gives the knowledge that will make men eligible for entrance into the celestial kingdom of God. The Church of Jesus Christ of Latter-day Saints is a universal Church; it is not only a worldwide Church, but it is as wide as eternity.

The prophet Isaiah—and of this prophet, Jesus said that his words were great—had a vision so glorious and splendid that in heavenly rapture he exclaimed:

Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? (Isaiah 66:8.)

We are on the threshold of remarkable events. If God, centuries ago, could incline the hearts of the people to seek him so that they had no disposition to do evil, why cannot he do that today? The inhabitants of the earth are his children, and God loves mercy more than judgment. I believe that we are entering upon an era of conversion so great that the human mind cannot conceive its magnitude. We are told in holy writ that every knee must bow and every tongue confess that Jesus is the Christ. With all my heart I believe that divine prediction will come true, for Jesus Christ is the King of kings and the Lord of lords.

ORSON PRATT and Charles W. Penrose declared that prior to the glorious coming of the Son of God, the Jews are going to be beleaguered by the nations who threaten the very existence of the Jewish race. Then, according to Zechariah, down through

the gates of heaven shall come the Lord Jesus Christ, the Captain and King for whom the Jews have wept and prayed so long, and he shall set his feet upon the Mount of Olives, and the Mount shall cleave asunder, and the Jews shall escape destruction. The God of heaven shall then, with the armies of heaven, have judgment upon the wicked, and the wicked shall be destroyed. When Jesus stands before the Jews, they will see the wounds in his hands and, recognizing their Lord and God, they shall say: "... What are these wounds in thine hands?" And then Jesus shall break the hearts of the Jews by saying: "Those with which I was wounded in the house of my friends." (Zech. 13:6.) And that nation then, and not until then, shall be born in a day. By the authorized servants of God they shall receive the baptism of repentance; they shall receive the gift of the Holy Ghost, and become the children of God their Father and the servants of the great Jehovah. At that time a fountain shall be opened up unto the Jews and the inhabitants of Jerusalem, a fountain for the cleansing of sin and iniquity, and that fountain shall be as it always has been, the Lord Jesus Christ.

We read in the Book of Mormon:

... because of the Spirit of the Lord Omnipotent, which has wrought a mighty change in ... our hearts, ... we have no more disposition to do evil, but to do good continually. (Mosiah 5:2.)

And if the elders of Israel will preach the gospel in its plainness, not worldly philosophy, but the gospel of faith, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, then shall the hearts of the people be changed by the almighty power of God and they will press into the kingdom of God. This Church is destined to evangelize the whole earth. That is its mission, and by the grace of God we are going to accomplish it.

There is a wonderful prophecy in First Nephi, fourteenth chapter, uttered about the time that Isaiah delivered his great prophecy. Listen to it:

And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory. (1 Nephi 14:14.)

How rapidly this wonderful prophecy is being fulfilled! President Joseph F. Smith in Bern, Switzerland, declared

that "there will be churches built here [that is, in Europe], and temples built here and there all over Europe."

WHAT a glorious destiny God sent us here to perform. Brethren and sisters, how can we be dilatory, how can we be negligent, when, shining as the sun in heaven, is the purpose and the destiny of this people? A people that has not an ideal or a noble purpose is like a painted ship on a painted ocean, but we must cherish and nourish these wonderful ideals that God has given and press on to the mark of eternal perfection. And the elders in the field ought not to be kept coddling the Saints, but they should be sent out among the Gentiles and derive that strength and power which comes from preaching the everlasting gospel.

God be praised for this mighty republic! Oh, if the leaders of this nation could realize the purpose for which this nation is created, a mighty nation, the greatest in the world, that stands preeminent among all the nations, I believe that they would highly resolve in their hearts that corruption, extravagance, infidelity, Sabbath-breaking, and all the evils which form the accursed things in this nation, would be removed. I believe that this nation would then receive such a mighty uplift that it would be the wonder of all the world, that it would go forth assisting God and Jesus in establishing the religion which can bring permanent and perpetual peace and lasting glory to this nation.

Brethren and sisters, let us go forward. We are trying to awaken the world for the conflict of justice, preaching the gospel as a special witness for the second coming of the Son of God. Standing in the front ranks of this battle, we shall know, we do know now, that we are battling for the Lord through rendering service for our fellow creatures.

"O God, our help in ages past, our hope for years to come," be thou our guide we pray thee, lead us on to victory in this great spiritual battle. May we be thy humble instruments in bringing repentance into the world and salvation to our fellow beings, we humbly pray in the name of Jesus. Amen.

THE IMPROVEMENT ERA

THE SIGNIFICANCE OF

By *Albert E. Bowen*

OF THE COUNCIL OF THE TWELVE

Belief

Address delivered at the Saturday morning session of the 116th semi-annual general conference October 6, 1945, in the Tabernacle

THERE is perhaps nothing so important to the individual as what he believes nor nothing so important to communities and nations as what their peoples in the aggregate believe. I mean really believe. And there is often a wide distinction between what men say they believe—the professions they make—and the reality of their convictions. I want to talk a little today about the significance of belief.

Jesus seems to have attached supreme importance to it. His concern was that men should believe him, accept his message. Conscious that this shaping of thought and establishment of conviction would be a slow process, extending far out beyond the span of his earth life, he spent a good portion of the years of his ministry in training a few disciples, whom he had gathered about him, to carry on after he himself should be gone.

He had no temporary or ephemeral communication to impart; it was a world-shaking doctrine and was intended for perpetuity. Neither was it provincial in its scope. Though his whole life had been spent in a small subject province, apparently more tempestuous and troublesome than important, his vision ranged out over the whole earth wherever men are. Accordingly, he gave those disciples he had taught, a commission accompanied by a promise. The commission was to go into all the world and teach his message to every creature. The promise is: "He that believeth . . . shall be saved." (Mark 16:16.) Thus is belief made the starting point of all progress. It is true that certain other things were required to be done as a condition to the fulfillment of the promise, but these of necessity must come as a consequence of belief. Without that there is no chance that compliance with requirements would follow. There is no promise except to him who believes. Belief here signifies a complete acceptance which in its turn compels conformance to the teaching espoused. The condition is not satisfied by a mere lip service. Professions of belief, no matter how vehemently protested, amount to nothing unless they eventuate in conforming deeds.

Jesus had ample demonstration of this during his own ministry. The multitudes followed so long as they were recipients of his material benefactions. It is said that his fame went throughout all Syria, and they brought their sick, and he healed them. They came from Galilee, and from Decapolis, and from Jerusalem, and from beyond Jordan.

They sat at his feet on the mountain-side where he fed them because where they would forcibly have crowned him king, but he escaped from them and went by night to the other side of the lake where the crowds next day clamorously sought him out. Then when he began to unfold to them the personal requirements devolving upon recipients of his teaching they melted rapidly away, and the record says, "They walked no more with him." They had no belief. They were seekers after personal gain without appetite for reformation from practices which centered in themselves.

Contrast with that his belief in his own message. It cost him his life, but he carried through. And what about those disciples he had picked and taught? The message was just as unwelcome coming from them as it had been coming from their master. They too were hounded and scourged and hunted down. As believers multiplied, persecution intensified until finally extermination was decreed. Then came the supreme test of their sincerity of belief. Believers were ferreted out, confined to dungeons, and condemned to die. They were thrown to wild beasts for the entertainment of the populace at the arena. They suffered themselves to be torn limb from limb because their belief had settled into convictions so deep seated that they would die rather than recant. They did not have to die. They could have saved themselves by a very simple act. They had only to renounce and they could have gone free but that was not their kind of belief. It was more precious to them than life itself. It was the kind of which Jesus spoke when he promised that "He that believeth . . . shall be saved." That is to say, a saving belief must be one that persists in all extremities. Where is it to be found in the earth today? It does not deal in expediences. It does not inquire about the trend of popular favor. With principle-sacrificing compromises it has no commerce.

It may be thought or said that this quality of faith is exemplified in the armed conflict just closed. Our soldiers and sailors and airmen sacrificed their lives for a cause. That, however, was in resistance to a physical assault. It was meeting physical force with physical force. We believed that we were in danger of physical subjugation with consequent penalties. Our countrymen went out to repel that danger and keep us free from physical domination with a consequent train of other ills. The test comes now. Have we a set of prin-



ALBERT E. BOWEN

ciples believed by us to be right which we are willing to preserve at any sacrifice and at any cost—principles affecting our internal integrity founded in righteous law and justice? That question is not answered yet. So far as the signs indicate, the outlook is not promising. The indications seem to point to the rule of expediency and bartering with evil for the best bargain we can get. But I do not now want to talk about that.

Was the course taken by the early Christians justified? Might there not have been some other way, some expedient, some give-and-take accommodation to reconcile antagonisms without going to the extremity of death? Was it prudent to flout the power of the great Roman empire and persist in a course which it condemned? It would seem indeed presumptuous that a little handful of despised people, destitute of wealth or influence, should resist the edicts of the greatest secular power of the world. But such is the force of doctrine, the power of unwavering belief, the strength of sincere men with resolute conviction that their teachings flourished in the face of the direst persecution. The might of the empire could not crush that kind of faith living in the human heart. It did not extinguish Christianity. And to that circumstance is owed the perpetuation of Christian teaching in the world. If we want to know how great that debt is, we have only to ask what kind of void would be left if the effect of nearly two thousand years of that teaching were blotted out. We should lose substantially all that distinguishes the Christian nations from the non-Christian nations. We should lose the sense of distinction which has led us in this day so heartily to condemn barbarities which have shocked humanity. The

(Continued on page 684)



By MARVIN O. ASHTON
OF THE PRESIDING BISHOPIC

—Illustrated by J. A. Bywater

THE more we use an automobile the greater are we awed by what it will do. The phenomenal thing is the engine. No engine, no car. But what makes the engine valuable is the brakes. Under the hood of that one hundred horsepower wonder are two big sisters cooperating with one another—yes, the engine and the brakes, one furnishing the power and the other the controls—neither worth a cent in and of itself, but together a combination making one of the miracles of the age.

I said they were sisters—yes, one with her hair down generating power that turns the wheels; the other, fully composed, watching carefully every stroke made by her more aggressive teammate, tempering her ambition with discretion. When this partnership is functioning, no load is too big, and no grade too steep. The engine climbs the mountains, and the brakes make possible the descent from the lofty peaks, helping in a big way to make our civilization what it is. But here's the point: The brakes cannot say to the engine, "I have no need of thee," nor can the engine observe to the brakes that the latter can run its own course without its sister.

Dear Church officer: I don't care what your organization, be you a president of a stake or a bishop, a chairman of a finance committee, or president of a Relief Society or a Primary, that organization is like the automobile—you have therein, constituting your helpers, the engines, and you have the brakes. If they are all brakes, you won't climb mountains—you will stand still. If they are all engines without the controls, you will meet disaster, plunging into the mountainside. Some men are engines, some are brakes. Brother, head of that organization, don't forget for a minute you need both—one to give forth power, the other to temper its more aggres-

sive brother. Don't surround yourself with all brakes, or your destination will be a stagnant pool. Don't surround yourself with only steam and power or your organization will go off on a tangent. Get brakes and get engines and you'll go somewhere.

A citizen, in speaking to me the other day, was discounting materially a very aggressive member of his community. The fact of the matter is, the man criticizing was the brakes type, the fellow being criticized, the dynamo kind. If we depended upon the first gentleman for life and ginger, we'd all stay in a swamp—yes, and I'll try to be fair—if the man being discounted weren't associated with some of the brakes type he would probably take us off our feet in a whirlwind. Now the fact is, these two men would work well in an organization with a wise leader. They'd go places. Let's encourage the vision, steam, and power, and hold close to us those men who keep us off the rocks where too much enthusiasm would carry us.

IN business you need the salesman type who can get the business and keep the wheels of your factory going—yes, but you also need a sound credit department that puts a control on things, scrutinizes the integrity and ability of those to whom you are extending credit. A successfully managed business has at its head one who appreciates the brakes type and the engine type—yes, and who can further instill into its organization an appreciation of one type for the other.

As we paddle upstream, as it were, in the realms of the past, we see clearly the footprints of the giants who have made history and our civilization. Those men who shaped our destiny have been both types—the engine and the brakes type; an Orville Wright breaking forth

with genius and exploration, urging us on to fly, and another, a Lincoln, of course, in another realm steadying civilization with wisdom and inspiration, shaping the rights of men.

History is pretty dim in spots. We don't know very much about this man Gutenberg who gave us printing, but if we read between the lines, he was a genius, and as this type often runs, he had his troubles—not too well balanced in ordinary things of life. If it hadn't been for his good wife who paid the taxes, they'd have had the roof taken from over their heads. He lost his printing presses and all the equipment to the man who lent him money. His death was unnoticed—yet that fellow's genius revolutionized the world.

Columbus died in chains. Pallisy who gave us glazed pottery, in his final experiments tore up the floors of his cottage for fuel, and as his family fled their abode, he threw into the furnace his tables and chairs. Goodyear, who gave us vulcanized rubber and who in a sense revolutionized transportation, made his inventions in jail, confined there because he couldn't pay his debts.

Yes, history proves that the most eccentric ofttimes leaves greatest the whole.

SOMEONE, keeping in mind the value to the world of the honeybee, has said, "Let's pull out the stinger without killing the bee." Now, the Lord has created us differently, with different likes and dislikes, different abilities, different viewpoints, but in the grand scheme of things we all have our place. Let us appreciate the virtues of one another.

In our Church we need the aggressive; we need the conservative. We need the gunpowder, the dynamite, and vitamins in men. We need the engines to climb the heights—we need the

(Concluded on page 723)

THE IMPROVEMENT ERA

Our Responsibility BEFORE GOD AND MEN

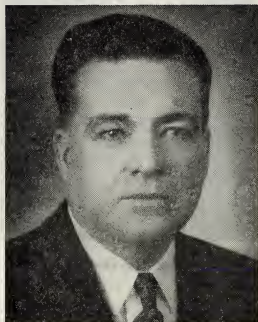
Address delivered at the Friday afternoon session of the 116th semi-annual general conference October 5, 1945, in the Tabernacle

By Harold B. Lee
OF THE COUNCIL OF THE TWELVE

I DESIRE to bear testimony this afternoon, my brethren and sisters, to the great work in which we are engaged, that it is the work of our Father and that those who preside as the Presidency of the Church are prophets, seers, and revelators of whom the Lord has said he would do nothing save he would reveal his secrets to them. In this day, a day perhaps when the youth of the Church have been faced with the greatest problems with which the youth of any age have been faced, particularly so in this dispensation, it is not a mere coincidence that there should come to the Presidency of the Church a man who in our day has had more to do with presiding over youth organizations than any other man. He brings a wealth of experience that to me augurs a program of care and attention to the problems of youth, the like of which we need greatly this day.

There came to our hands recently a resolution passed by a group of our servicemen who were in the European theater of war. They styled this document which they had prepared and had agreed upon, "A New Appreciation," and this is the way it read in part:

Out of a world of chaos and confusion, out of the hopeless depths of a universal catastrophe spring new convictions, a new appreciation for the finer virtues of life. We left a world where certain fundamental truths were accepted lightly, where our thoughts and actions were characterized by a tendency to be too proud and a little arrogant. We have been guilty of appraising the desirability of a girl by the standards established by a judge in a Hollywood beauty contest. Perhaps some of us have been more guilty than others but we have all been guilty. Last Sunday in a meeting we openly confessed that regrettable error; we asked forgiveness of all we may have neglected by that total misconception. We think we can speak for the greater percentage of L.D.S. servicemen all over the world when we say that through this new inlet God has given us the true light of real beauty. A girl is beautiful when her virtue cannot be questioned, when her stability and faith in the Church is steadfast. A girl is beautiful when she is sincere and humble, when she looks upon a child with affection, or upon a sufferer with compassion. She is beautiful because she has a smile and a cheerful word for her associates. Beauty does not lie in the face alone but rather it is measured by character and the sweetness of her disposition, as we expect it to be. But you can be sure of one thing, those of us who are yet single and have the desire for the companionship of a beautiful girl will be going to the Mutual Improvement Association to find her. We have traveled to many different parts of the world and such



HAROLD B. LEE

travel has only tended to convince us more thoroughly than ever that our greatest hope for complete happiness lies in Zion. There we can rest assured the girls are beautiful. (See *Improvement Era*, August 1945, p. 455.)

As I read that lofty sentiment, coming from out of the world where quite the opposite is found on every side, I thanked my Heavenly Father that these sons of Zion were holding up a standard and an ensign of moral purity to the world. If the faithful daughters of Zion were called upon, they would echo back that sentiment to these sons, and would say that if the young men of the Church are to measure up to the standards of the girls they must come home and bring to the marriage altar minds and bodies that are as clean and pure as the servicemen expect of their companions here. To true Latter-day Saint girls, far more to be desired than wealth and handsome profile is a young man who is virtuous, who is honest, who has integrity and is true to the teachings of the gospel.

As I think of our young people thus expressing themselves, I am mindful that they are heeding the words of our Father who gave us a divine injunction in these words:

Verily I say unto you all: [meaning every member of the Church] Arise and shine forth, that thy light may be a standard for the nations. (D. & C. 115:5.)

Clearly it was the intent of our Heavenly Father that this, our day, was to be a day of demonstration of the power and effectiveness of the gospel of Jesus Christ in the lives of all who are to be members of his Church. This likewise according to the scriptures,

has evidently been his purpose, concerning his chosen people in every dispensation. To the unembodied spirits, so the scriptures record, the Lord said:

... We will go down, . . . and we will take of these materials, and we will make an earth whereon these may dwell; And we will prove them herewith, to see if they will do all things whatsoever the Lord their God command them. (Abraham 3: 24-25.)

Father Lehi explained to his son that in order to accomplish that eternal purpose there must be opposition in all things, and that to every individual upon the earth there had to be given the right of free agency and also that there must be in the world the power to entice to do evil and the power to entice to do good.

In the spirit world there were some who were valiant—more valiant than others—in choosing to do good, and thus they became the noble and great ones of whom the Lord said, "These I will make my rulers" (Abraham 3:23), and so in this earth, coming through a chosen lineage, those noble and great ones are expected, as members of the Church and kingdom of God in every age, to be rulers of the world of sin and wickedness.

It was of the same responsibility that the Master spoke to his disciples when he said:

Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matt. 5:14-17.)

Indeed he declared that his chosen children would be known by their works:

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. . . . Wherefore by their fruits ye shall know them. (Matt. 7:16-17, 20.)

To Noah the Lord declared that because all flesh had corrupted his way upon the earth, that he proposed to destroy man from the face of the earth. So, in a lesser degree, in every dispensation, the Lord has commanded that if members of his Church, having taken upon them his name, should sin grievously and refuse to repent, they should be cut out from among his people, lest they be a stumbling block to the world. To continue all such in membership would be to reflect discredit and dishonor upon the work of our Heavenly Father.

The Lord has told us that his purpose
(Continued on page 680)

Address delivered at the Sunday afternoon session of the 116th semi-annual general conference October 7, 1945, in the Tabernacle

Thus saith the Lord:

And it is my purpose to provide for my saints, for all things are mine. But it must needs be done in mine own way. . . . Thus saith the Lord. (D. & C. 104:15-16.)

TWO YEARS AGO today I began my official work in this capacity. They have been two years of great joy and happiness for me. It has been my privilege to go throughout the Church and to have that incomparable opportunity of entering the homes and lives of the people.

In these two years I have seen a great drama played before my eyes. The title of the drama is: "In Mine Own Way." The stage is the earth; the scenery consists of the mountains and plains, the streams and oceans, the forests and deserts; its actors are the people, the sons and daughters of God.

THE curtain rises on the first act, showing a world of night life with its theaters, banquets, and night clubs. Throngs of people have left homes and firesides seeking diversion in commercial amusement and riotous living, but off in one corner of this huge stage I see a modest home in which a family is assembled. It is a family of five. They are having a typical Latter-day Saint home evening. Little Grace is taking her turn tonight. She has arranged the program and is conducting. All of the family sing the song "Love at Home." The father tells a story from the Bible, then little Jimmy, just starting out with his violin, plays a simple little tune. Little Grace sings: "Jesus Wants Me for a Sunbeam." And then the little three-year-old, unable to do anything else, turns somersaults to entertain the group. Some games are played and the mother serves the refreshments, which tonight happens to be popcorn. I see them now at the close of a perfect home evening, kneeling all together in prayer as they retire. And I seem to hear the voice of God saying:

And parents . . . shall also teach their children to pray; and to walk uprightly before the Lord. (D. & C. 68:28.)

The scene is changed. The setting this time is a world of selfishness, of overspending, of debt, of grasping humans accumulating the things of the world. There is one spot on this huge stage that arrests my attention. I see a young family, the father of which is still in his twenties. The lovely home is bright and resounds with children's voices and beyond the walls of its loveliness, I see prosperous mercantile establishments owned by him. His conference visitor is talking to him, commending him for his faithfulness in the payment of his tithing which he has paid on his prosperity. And then I hear this young, devout Latter-day Saint say: "I deserve no commendation. I

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"... In Mine Own Way"



SPENCER W. KIMBALL

By SPENCER W. KIMBALL
OF THE COUNCIL OF THE TWELVE

dren yet to go." The gospel preached in the Lord's own way without price or compensation! And I seem to hear the Lord's comment:

. . . freely ye have received, freely give. As my Father hath sent me even so send I you. (Matthew 10:8, John 20:21.)

ANOTHER curtain. The scene this time is of the workers of the world, cursing in their labor; youth who use irreverently the name of Deity in their games and sports, and socialities indulging in vulgar and obscene stories in their parties. In contrast is presented a group of fourteen men on the Weber River. They are stake authorities spending a night and a day in the canyon. They are hiking, pitching horse-shoes, playing volley ball, "swapping" stories through the afternoon, and in the evening they gather together to eat, and then to spend hours exchanging experiences and in solemn worship around the fireplace. As the men retire one of the number whispers to a companion, "Do you realize that through this long day and evening fourteen prominent men were together but never once was the name of Deity used improperly, nor a single story related that had even a shady background?" And as that scene closes I find myself thinking: "What a sweet and abundant life a Latter-day Saint may have," and I remember the words of Paul:

Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; . . . (Titus 1:15.)

Another scene: I see a world of people confused with social problems, "each for himself and the devil take the hindmost." There is evidence of riches and poverty, luxury and want; and then within this world of selfishness there is presented a scene of devastation where floods in their fury had played havoc with many homes and here are fifteen hundred members of the priesthood of the Church with their sleeves rolled up, with their boots on, digging filth and debris from mud-filled basements resulting from a terrible storm that damaged homes and destroyed valuable possessions of the people. I see other floods where crops were washed away, animals drowned, farms gutted, and adobe homes melted by a raging river. I see the people from neighboring wards and stakes come to the rescue—with food, bedding, clothing for the needy; scores of

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THE IMPROVEMENT ERA

PRINCIPLES OF *Cooperation*

Address delivered at the Sunday afternoon session of the 116th semi-annual general conference October 7, 1945, in the Tabernacle

By EZRA TAFT BENSON

OF THE COUNCIL OF THE TWELVE



EZRA TAFT BENSON

I HAVE felt confident that this time would come. This is a sobering experience, my brothers and sisters. Our great benefactor and leader said at one time regarding this great responsibility: "You cannot hide the heart when the mouth is open. If you want to keep your heart secret, keep your mouth shut." But he also added that when it becomes our duty to talk, we ought to be willing to talk.

I desire to repeat one sentence from the revelation which Brother Romney indicated has already been quoted two or three times in this conference:

And it is my purpose to provide for my saints, for all things are mine. (D. & C. 104:15.)

During recent weeks it has been my pleasure to visit with many young men and some older men, during which time they have asked several questions regarding some of the temporal matters pertaining to the Latter-day Saints. They have asked questions regarding the Church's interest in agriculture and farming. They have commented that they do not hear as much now about these things as was once spoken in the Church. Some of them have suggested that they would like to know whether or not the Church looks with favor on young men going abroad to various parts of the country to establish themselves in farming and in business, or whether they should remain close to Church headquarters. Others have asked regarding cooperative business enterprises, and other cooperative activities.

I realize, my brethren and sisters, that in discussing temporal matters, the Lord has said:

... all things unto me are spiritual, and not at any time have I given unto you a law which was temporal. ... (D. & C. 29:34.)

The objective, of course, is spiritual. We live, however, in a material, physical, temporal world. Man is the center in Mormon philosophy.

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:39.)

The earth upon which we live was established for man. The Church is for man, not man for the Church.

We are blind until we see that in the human plan,

Nothing is worth the making if it does not make the man.

Why build these cities glorious if man unbuilted go;

In vain we build the world unless the builder also grow.

But to us man is a dual being, temporal and spiritual, and in the early revelations to this people, the Lord took occasion, many times, to give direction and commandment regarding temporal matters. He directed the Saints and the leaders of the Church in the purchase of land and other property; in the construction of temples; even in the establishment of a printing press, and a store, and in the building of a boardinghouse for the "weary traveler." In the great revelation known as the Word of Wisdom, he not only indicated what is good and what is not good for man, but he outlined a plan for the feeding of livestock, which, through more than a hundred years, has gradually been sustained through the scientific investigation of man. Whatever affects human welfare has always been and ever will be the concern of the Church. Our people have always been counseled in temporal affairs.

I read again recently some of the early discourses of President Brigham Young and other Church leaders as the Saints came into these valleys. The people were truly counseled in temporal affairs. Various types of projects were inaugurated under their direction. They were taught to conserve ranges and forests and to conserve water. They were taught also to conserve food and feed and other materials. They were encouraged in the production of more profitable crops and in more efficient methods of production. They were taught to work together, to cooperate, to sustain each other. Listen to the words of President Young:

Any people who will cooperate on correct principles will increase in material wealth and prosperity. ... If the people called Latter-day Saints do not become one in temporal things, as they are in spiritual things, they will not redeem and build up the Zion of God upon the earth. This cooperative movement is a stepping stone. We say to the people, take advantage of it, it is your privilege. (Journal of Discourses 13:3.)

Later he gave cooperative support to private enterprise and encouraged

men to enter private business. Should not the counsel given by President Brigham Young in the early days of the settlement of these valleys be heeded today? The principles of cooperation and working together were used to develop the resources of these valleys and permit people to survive. We need to adopt these same principles, which have been tried and tested by the experience of the last hundred years, to preserve and conserve these resources and to raise our economic standards. I do not mean by this that our people should go out and in every priesthood quorum and in every ward organize cooperative business organizations. A warning has been given, and wisely so, that cooperative enterprises, business cooperatives, require efficient business management and direction. At the same time it is recognized that there is a place for cooperative endeavor, among our agricultural and rural groups particularly, as there is also an opportunity and a place for private enterprise.

WE live in an area, my brothers and sisters, where we face rather peculiar problems, and to some extent, some limitations. Water is our most limited factor in the agriculture of the area in which the Latter-day Saints are concentrated. The topography of our country presents other serious problems. We have, in many areas where the Latter-day Saints live, a very serious pressure of population on the land. There is a tendency for our farms and farming units to be divided and redivided until many times they have become somewhat uneconomic because of their limited size. Because of this pressure there has been a tendency for many of our young people to go out into other areas where land seems to be more abundant and probably where the opportunities are greater. This is not a thing to be discouraged if they act wisely. All of America is the land of Zion.

I was pleased in visiting the Northwestern States Mission recently to find that many of our young people have

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THE *Friendship* FORMULA

By JOHN T. CARDALL

based on a talk by A. Merlin Steed

FRIENDSHIPS, often a lifetime in the making, can be destroyed by a single thoughtless act. Then, if one of the parties makes a little effort, the friendship is welded together stronger than ever by the simple act of brotherhood. This is how it happened in one case:

SOME years ago a certain man lived on a farm in Canada. He had a good wife and some children old enough to help him with the everyday chores. Things were going fine with him.

"My neighbor was a good, honest farmer," he related, "and we were the best of friends. Sundays we would go to church together and raise our voices in song as we stood side by side in the chapel.

"His farm bordered mine, separated only by a rickety old wire fence. We used to see each other in the field as we worked, and often we would stop plowing or cultivating long enough to walk over and see how everything was going on the other side. We took pride in everything the other did. Why, Hiram was as pleased about my record crop as was my wife. A prince of a fellow, Hiram!"

"One day some of Hiram's cows managed to get through that rickety old fence that separated our farms, and into my garden they went, leisurely munching their way through about two months of my hard, earnest labors. Naturally, I was distressed. I don't know of anything that upsets an individual more than to have the product of his efforts utterly destroyed.

"Well," he went on, "I went over to see Hiram right then and there. And, believe me, I still had anger in my heart.

"Poor Hiram didn't have a chance, I guess. One word led to another until we both had lost control of our tempers. Finally, I walked back to my side of the fence and immediately set about repairing the damage, making certain that the fence was strong enough this time to keep those cows in their own pasture land.

"Well, sir, Hiram and I had nothing to do with each other from that day on. We made it a habit to turn our backs on each other whenever we saw the other in the fields. Let me tell you, I was a very unhappy man those days. But I was too proud to do anything about it, and the situation continued.

"In fact," he said, "Hiram even quit going to church. That alone should have made me try to patch things up with him, but hatred cuts deep if you just give it a channel to flow in, and those cows had made the channel and given it a start.

"When I think back on it now, I wonder how I could have been so small, so petty. And to think that a dozen cows could turn two grown men against one another. No, sir, it doesn't make sense, yet it happened.

"Well, Hiram didn't go to church any more, so he didn't hear a sermon preached by Elder Ballard at one of our conferences. But that little sermon changed my whole life, and I think—no, I know it changed Hiram's life, also.

"I felt that Brother Ballard was talking directly to me, as a matter of fact, he was. For what he said froze me to my seat, and I digested eagerly each word he uttered.

"Brethren," he said, 'don't let hatred enter your hearts. No man can be happy or serve God who holds bad feelings against his fellow men. If such feelings exist between you, patch things up, make amends!'

"You see," this Canadian farmer went on, "what I mean about his talking directly to me? I felt as though he had been reading my thoughts.

"Let me tell you something," Elder Ballard continued, 'If you want to love someone you hate, do a good deed for him. That's all, brethren. Do a good deed for that person, and I tell you, you'll never be able to hate that man again. Try it, brethren, try it. Eliminate hatred from your hearts.

"But, I told myself, how can anyone do something good for someone he dislikes? We just don't do things like that. It's against human nature.

"Well, sir, I went home that night and thought about what Brother Ballard had said.

"About a week later, I was just finishing my chores on the farm. It was in the winter, and there was a terrific blizzard blowing outside. With my children to help me, I could finish the day's work in the winter in a couple or three hours. Well, I was just finishing my work, feeling mighty happy about getting into a warm house and reading a good book, when I noticed that something was wrong over at Hiram's farm. What made me notice it was that the cows were mooing in Hiram's barn. You know, there's a difference in a cow's moo. Sometimes it moos just to be mooing. Other times it moos because something is wrong, like it hasn't been milked, and it wants to let somebody know it.

"Then I noticed that Hiram's wagon was gone. Now why, I asked myself, would Hiram leave his farm on a day like this with his chores still not done? It was a forty-four mile trip into town, and only something very important would take him out without having first taken care of his cows.

"Yes, sir, it puzzled me! Something was wrong over at Hiram's place, I was sure. You see, Hiram didn't have help like I did. He had only two small chil-

dren, so every lick of work that was done fell upon his shoulders.

"Then I thought again about what Brother Ballard had said. Here was a chance to try it out. And, I thought, if it will work in this case, it will work in any case where ill-feeling exists.

"I made up my mind to go over and see if I could help. When my wife asked me where I was going, I stated simply that I was going over to Hiram's. She didn't say any more, but I thought I detected a pleased look.

"Well, sir, it was just as I had imagined. Hiram had to make an urgent trip into town, and he hadn't done a thing around the farm before he left. And forty-four miles with team and wagon is no easy task, even without the added hardship of that storm.

"I asked his wife for the milk cans. And do you know, those poor cows hadn't even been fed yet! I had to climb up into the hayloft to throw some hay down, and while climbing the ladder, I slipped and peeled every bit of skin off my leg.

"Boy, was I peeved! I started to tell myself what a fool I was to try to help somebody out. In fact, I came pretty close to giving up the whole job and going home. But then I said to myself, 'No, sir, you came here to do a job, and you're going to do it if it kills you.'

"Then when I got to the top of the loft and saw the circumstances under which Hiram had to work, I began to feel better about it. He didn't have a solid floor up there like I had in my barn. I'd go walking around and almost fall through several places. There were only a few boards here and there, just what was necessary to keep the hay up.

"Well, sir, I thought, 'No wonder Hiram is grouchy. I'd be grouchy, too, if I had to work with equipment like this.' You see, I forgot that I had good children to help me, and Hiram didn't have a soul.

"I fed the cows and then settled down to milk them. And do you know, before long I was singing some little tune. Yes, I was actually singing a song. Then I thought how funny it was for me to be in Hiram's barn, doing Hiram's work, and Hiram not knowing anything about it. And that's when I chuckled to myself. I felt pretty good inside, let me tell you."

"After milking and feeding," he continued, "I had to take the cows out to water. And that was another very disagreeable task. I had to herd them up an icy slope, head on into the blizzard, to the watering trough. I slipped down a couple of times on the way up the hill, but I didn't mind so much now. It was fun to do it.

"With the cows back in their stall, I took the milk and ran it through the separator. Then I straightened things up generally and went home.

"It was the next day while working outside that I saw Hiram.

"Meeting by the fence, we threw our arms around each other and wept. Yes, sir, we wept, but I don't know when I have ever been so happy. Hiram and I were friends again."

"Be Ye Not Deceived..."

By MARK E. PETERSEN

OF THE COUNCIL OF THE TWELVE

Address delivered at the Saturday afternoon session of the 116th semi-annual general conference October 6, 1945, in the Tabernacle

ONE of the parables of our Savior reads as follows:

... The kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it. (Matt. 13:45-46.)

We have always felt that that merchant was an extremely wise man, because he was willing to give up all that he possessed in order to acquire the pearl of great price. But let me ask you, what would you have thought of that merchant had the parable been reversed and he had given up the pearl of great price in exchange for something of little or no value?

We have some among us who are doing that very thing. In their own lives they reverse the parable of the Lord and they give up the pearl of great price for a fleeting fancy. They actually sell their birthright in the kingdom of God for less than a mess of pottage.

From time to time in the Church section of *The Deseret News*—which section I do recommend to all of you as one of the finest publications that you can have in your home—from time to time that publication carries a list of names of individuals who have been excommunicated from this Church. These excommunicants at one time were all members of the kingdom of God, and at one time they all possessed the pearl of great price. But each one of them has reversed that parable in his own life and has given up the pearl of great price with all its values and with all its blessings. What a pity! What a tragedy!

How do people do such a thing as this? One of the reasons people apostatize from this Church is that they have failed to heed the warning of the scriptures against listening to false teachers who raise their voices in our midst. In spite of the fact that these warnings of the scriptures are crystal clear, many of our people fail to heed them.

Note how clear they are. Peter said:

... there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways. (II Peter 2:1-2.)

Jesus said, "... Take heed that no man deceive you. For many shall come

in my name . . . and shall deceive many." (Matt. 24:4-5) and again the Lord said, "... many false prophets shall rise, and shall deceive many," (Matt. 24:11) and once again the Lord said, and keep in mind that when he said this he was speaking to members of the Church who were already in possession of the pearl of great price:

... if any man shall say unto you, Lo, here is Christ, or there, believe him not; For in those days there shall also arise false Christs and false prophets, and shall show great signs, and wonders, insomuch, that, if possible, they shall deceive the very elect who are the elect according to the covenant. (Pearl of Great Price, Joseph Smith 1:21-22.)

Who are the elect according to the covenant? They are those persons who have entered into the new and everlasting covenant by accepting membership in this Church.

When the Apostle John was speaking of the false teachers in his day he branded them as antichrists. Said he, "... even now are there many antichrists: . . . They went out from us." (I John 2:18-19.) In other words they had been members of the Church, and they had been led into paths of apostasy because of false religious notions.

They went out from us, . . . for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us. (I John 2:19.)

How do these false teachers lead people astray? They do so by attacking the fundamental doctrines of the Church. They attack the Authorities of the Church. They attack the teachings of the Authorities. They seek to develop doctrinal disputes among the people to undermine their faith, and they lead people into apostasy when they do such things as that. Very often false teachers who have come among us endeavor to justify their position by claiming to have received some revelation or dream directing them, they say, in the paths which they tread.

There were disputes anciently among the Jews over the doctrines of the Church, and these disputes led people to apostasy. There were disputes among the ancient Nephites likewise, just as there are disputes among some of our people today, disputes, let me remind you, which lead to apostasy and excommunication from the Church.

In the days of the Savior, or rather before he appeared among the Nephites, there were many doctrinal disputes among the Nephites. Some of those who stirred up the hearts of the people said that there was no Christ.



MARK E. PETERSEN

They denied his very existence. When the righteous Nephites looked forward to the coming of the Lord, these false teachers declared that he would not come, because he did not so much as exist; and so, when finally Jesus did make his appearance among the Nephites, after his resurrection on the other continent, he stood before them, and settled then and there the dispute over whether or not he existed. He stood before the multitude, and invited them to come up, one by one, and examine his body, his resurrected body. He invited them to feel his hands and feet and to thrust their hands into his side, to feel the imprints of the crucifixion; and after they had all come up and found that he was the Christ, they fell down and worshipped him.

Then he began to preach the gospel to those Nephites, and the very first thing that he said to them in beginning his preaching was this:

... there shall be no disputations among you, as there have hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there have hitherto been. For verily, I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, . . . and he stirreth up the hearts of men to contend . . . one with another. Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away. (III Nephi 11:28-30.)

Giving a similar warning to the Prophet Joseph Smith the Lord said:

... Satan doth stir up the hearts of the people to contention concerning the points of my doctrine; and in these things they do err, for they do wrest the scriptures and do not understand them. (D. & C. 10:63.)

So, Latter-day Saints, beware of false teachers. When men come among you and begin to preach doctrines unto you which tend to destroy your confidence in the holy scriptures, when men come among you, as they are now coming, declaring to you that the appointment of George Albert Smith as President of this Church is not valid, be-

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Living Worthily—

THE DUTY OF LATTER-DAY SAINTS

By Matthew Cowley

OF THE COUNCIL OF THE TWELVE

Address delivered at the Friday afternoon session of the 116th semi-annual general conference October 5, 1945, in the Tabernacle

IN the year 1939, down in New Zealand, we had a very destructive flood. In that flood there were twenty-two white men drowned. They were working on a railway line that was being constructed. There were a large number of native young men working on the same line. Not one lost his life. At the inquest that was held, one of our young natives was asked if he could give a reason why no natives had lost their lives and only white men had suffered. He said, "Yes. The white men ran for their money; we ran for our lives."

I feel at this moment like those natives: from now on I will be running for my life, rather than for money.

If there is anyone here or within the sound of my voice whom I have ever offended, either in my professional career, in my political activities, my religious service, or in my social conduct, I plead humbly for forgiveness. I know that God does not look upon sin with the least degree of allowance; nevertheless, he that repents and does the commandments of the Lord shall be forgiven. The Lord will forgive whom he will forgive, but as for us it is required that we forgive all men. I appeal, humbly and sincerely, for forgiveness of all my offenses against my fellow men.

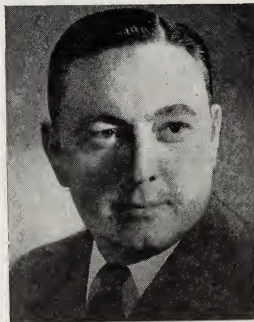
When I was called to preside over the New Zealand Mission in 1938, that call was much greater than any aspiration I had ever had for ecclesiastical preference. I have never sought,

neither have I refused, any call that has ever come to me within the endowing power of the priesthood of God. I appeal also to you, to sustain me in this position. If I am sustained by you, the body of the Church, I am sure that I will be able to go about doing good. If you do not sustain me, heaven help me.

I sustain, here and now, the Authorities of this Church, from the highest unto the least. I have known President George Albert Smith all the days of my life. I have had the arms of his father about me in my childhood and in my early youth. I have had his arms about me in my maturity. I think it was he who set me apart for my first mission. He married me to my good wife. He took me upon my second mission—and now this! It seems that all the difficulties that have ever confronted me in life he is responsible for. [Laughter.]

I thank God, my brothers and sisters and friends, that I was reared in a good home. I thank God that in that home I was taught that it was more important to be moral than to be careful, that I was taught from the days of my youth to honor the priesthood of Almighty God. I was frequently told, as were the rest of the members of my father's family, by our father, that if there ever came a time or an occasion to choose between loyalty to him and loyalty to the priesthood of God, always choose loyalty to the priesthood of God. I thank God that such an occasion never arose.

I bear my testimony to you that God lives, that Jesus is the Christ, that Joseph Smith was and is a prophet of God, that these men who have been called to build upon the foundation of him who stood at the opening of the



MATTHEW COWLEY

dispensation of the fullness of times have builded well upon that foundation and are, therefore, worthy to be sustained as prophets, seers, and revelators of the Most High.

God grant, my brothers and sisters and friends, that I may sustain you. You are the members. The only aspiration I have had in life has been to be a good and honorable member of the Church, and now in having been called to this position, I promise you that I will not lose sight of that other aspiration. The greatest call in the Church of Jesus Christ of Latter-day Saints is to be a worthy member. Every worthy member of this Church is a potential savior upon Mount Zion of the souls of men.

In conclusion, I thank God for the service that has been rendered by our men and women in the armed forces, and I hereby pledge my life to the ideals of government and religion for which they have offered their all. God bless you and God bless me, in the name of his Son, Jesus Christ. Amen.

MATTHEW COWLEY

August 2, 1897—Born at Preston, Idaho, the son of Matthias F. and Abbie Hyde Cowley

August 2, 1905—Baptized a member of the Church of Jesus Christ of Latter-day Saints

October 21, 1914—Set apart as a missionary and departed the following day for New Zealand

July 3, 1919—Returned from the New Zealand Mission

July 13, 1922—Married Elva Taylor in the Salt Lake Temple

January 18, 1938—Set apart as president of the New Zealand Mission and departed the following day for his field of labor, accompanied by Sister Cowley, and their daughter, Jewel. Elder George Albert Smith, then of the Council of

the Twelve, shared the same stateroom with Elder Cowley on this trip. Moreover, President Rufus K. Hardy of the First Council of the Seventy joined them in Honolulu, Hawaii, and completed the trip with them.

September 6, 1945—Returned from New Zealand to Salt Lake City.

October 5, 1945—Sustained as a member of the Council of the Twelve as the Church met in a solemn assembly at semi-annual general conference

October 11, 1945—Ordained an apostle—the sixty-fifth of this dispensation—the first to be ordained by President George Albert Smith

LIVE *by* LOVE

By Joseph F. Smith

Patriarch to the Church

Address delivered at the Friday afternoon session of the 116th semi-annual general conference October 5, 1945, in the Tabernacle

FOR the time allotted to me this afternoon I pray that I may have an interest in your prayers that I may bear my testimony to our mutual benefit.

There are occasions, great occasions which come to us, which we would fain share with our brethren and sisters.

It is frequently said that the Lord has raised up a particular man to perform a particular mission. Everyone of us here has heard that discussed and has heard how the peculiar talents of each of the presidents of the Church have been of a special value during his respective mission. I wish that all the members of the Church could have witnessed the council meeting wherein the Presidency was reorganized. If ever there was a time when the Spirit of the Lord was indubitably manifest, it was on that occasion. Everyone present thrilled to it. Everyone present was aware, beyond doubt, of the absolute rightness of it.

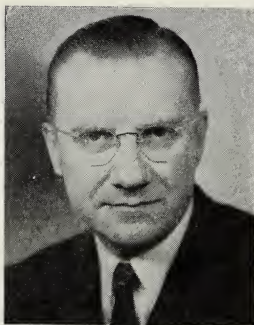
It is not for me to say what particular mission President George Albert Smith has ahead of him. This I do know, however, that at this particular time in the world's history, never was the need for love among brethren so desperately needed as it is needed today. Furthermore, I do know this, that there is no man of my acquaintance who loves the human family, collectively and individually, more profoundly than does President George Albert Smith. Those two things coming in conjunction, the need for love, his presidency at this time, have for me at least, peculiar significance. And I should like this afternoon to be remembered as saying just this—We must love one another, and we must do more than that.

The Savior told us what the two great commandments were. At another time he went beyond loving one's neighbor, at least he became more specific on another occasion:

But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you. (Luke 6:27-28.)

A little later on he continues:

For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them



JOSEPH F. SMITH

which do good to you, what thank have ye? for sinners also do even the same. (Luke 6:32-33.)

In a world seething with hatred, in a world calling for harsh government of vanquished people, I hope that the Latter-day Saints can remember that we must love our enemies. There are those who say, "But we must be practical. It is no time for sentimentality. We must face facts." With that I heartily agree. We must face facts. We must be practical, and I bear you my testimony that the only practicality which will bring peace to the world is that we shall love our fellow men.

So much has been talked about liberty; so much has been said about fighting for freedom. What good is the winning of battles if we shall negate them by acts of unwarranted hatred? About this matter of freedom, I should like to say this regarding personal responsibility: too many people think of freedom in terms of license. Freedom is not the right to do as one "jolly well" pleases. Freedom stops for someone when someone else commits an act detrimental to his neighbor. I have no right to any conduct which would impede the progress of my neighbor. I have no right to any act which would take the freedom from someone else. And that thought carried a little further is of tremendous significance to the Latter-day Saints. This is a missionary Church. Upon us rests the responsibility of crying the gospel to the world because only by it can peace and liberty come.

It is very easy sometimes for Latter-

day Saints to say, "What I do is my own business. If I break the Word of Wisdom a little bit, that's my business." There is no such thing as strictly private conduct. A Latter-day Saint, in a careless moment, may perform a thoughtless act which will stand in the way of someone else's accepting the gospel. I know of one little branch in the mission field that had been built up laboriously, and that little branch was all but destroyed by a careless act of a thoughtless missionary. It is well for us to take careful stock of any projected action, no matter how seemingly trivial, and ask ourselves, "If I do this, if anybody sees me do this, will it discourage his faith in the gospel of Christ?"

How tragic to have someone interested in the gospel, on his way in the path of investigation, see a Latter-day Saint violate one of his ideals, and then say, "If that's Mormonism, I want none of it. If they preach one thing and do another, I want none of it." Brethren and sisters, every one of us will be held responsible for any act which proves to be a stumbling block to someone else. We have no right to such conduct. Yes, we have the power to choose; we have the power to do, but we have no right to conduct which would discourage someone else from obtaining the blessings which come through faith and obedience to the gospel of Jesus Christ. It is easy in the modern tempo of living to be careless. It is easy to be unwise. It is easy to speak harshly. Let's take thought as Latter-day Saints; let's be contributors to peace. Let's be brethren. Let's love one another and remember that love can be deliberately developed. It can be cultivated through service. You love those whom you serve. Parents love children more than children love parents because the parents do more for the children. Their love grows out of service. If you would love a man, do something for him.

I pray that we may be Latter-day Saints. Bear in mind, ours is the responsibility to carry the message to the world, not merely by word of mouth, but by every act and the manner of every action which is perceived by others.

I pray that the Lord will help us to live according to his word, that we may love each other, that we may be just, that we may even learn to love our enemies, that we may so live that people observing our lives will be encouraged in their faith, and I ask it in the name of Jesus Christ. Amen.

OUR BEST TODAY— *Better Tomorrow*

Address delivered at the Saturday morning session of the 116th semi-annual general conference October 6, 1945, in the Tabernacle

By PRESIDENT LEVI EDGAR YOUNG

OF THE FIRST COUNCIL OF THE SEVENTY

I wish to speak to the seventies of the Church today, and of course what is said will be in common to every brother who holds the priesthood of God. In a sermon delivered in the old tabernacle in Salt Lake City, October 11, 1857, President Joseph Young, who had been made president of all the seventies in the Kirtland Temple, said:

Language is too frail to express the rich sentiments of the hearts of the Saints; the tongue fails to utter the glory and the pleasure of the kingdom of God. It cannot do it; language fails. There is an influence of the Holy Spirit in the understanding that surpasses all language.

How true this is, when we speak of the restoration of the priesthood of God to the Prophet Joseph Smith. When John the Baptist came and gave unto the Prophet and Oliver Cowdery the Aaronic Priesthood, it was followed by holy baptism. They were given the promise of the coming of Peter, James, and John with the keys of the priesthood of Melchizedek. The promise was fulfilled.

In the days of Abraham, there lived in Palestine a "great king and priest of the Most High God." His name was Melchizedek. Beautiful is the thought we have when we are told by the prophet-historian Moses, that Abraham paid tithes of all that he had to Melchizedek, for he was the high priest appointed to keep the storehouse of God. Then we have another historic scene.

The children of Israel had been with Moses at Mt. Sinai for many months. In fact it was not until the second month of the second year that things were ready for a new start. The children of Israel were headed for the conquest of Canaan. The arrangements for the vast camp were simple. Moses received the law direct from God, yet he had to descend to the people and present it to them. In the assembly at the foot of the mountain were men, women, and children. These all had to live under the law, so they all pledged their assent, exclaiming: "We hear and obey." The commandments were ratified by the voice of the people, one of the noblest examples of pure democracy in the history of the world. Shortly after leaving Sinai, a council of seventy, of which Hur, founder of Bethlehem, seems to have been the head, was chosen by the people, and solemnly set apart to their dignity by Moses, as a kind of senate, or wise men, to aid him by their counsel, and give him the support of leading families among the various tribes; for among a



PRESIDENT LEVI EDGAR YOUNG

people so hard to govern, he often needed this added help.

And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. (Numbers 11:16.)

When Moses was called by the Lord to go unto the Mount, he was accompanied by seventy elders. "... the Lord," says the inspired narrative, "came down in the cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders." (Numbers 11:25.)

In those far ancient days of the priesthood, the seventies seemed to have been called to many noble duties both individually and in groups. Moses had them with him in the holy rites of the tabernacle, and we find them responsible for clean government in the civic life of the towns of Palestine.

WHEN Jesus was concluding his missionary labors in Galilee, he summoned his followers together, and out of them chose seventy to prepare his way. The mission of so many to go before him, two and two, and prepare for his arrival in every place which he intended to visit, implies for this last journey an important event. The instructions he gave them closely resembled those which he had issued to the Twelve. It was a time when he was setting forth in sorrow, and some writers infer that they, the Seventy, going two by two, were announcing his divine teachings.

Some weeks passed, and one of the things that filled his heart with joy was

the return of the seventy, as he approached the cities and villages, whither he had sent them. They came to give him an account of their successes. Their hearts were filled with astonishment and exultation. And Jesus, while entering into their joy, yet checked the tone of their exultation, or rather turned it into a holier channel. He bade them feel sure that good was eternally mightier than evil, and that their victory over Satan would be achieved. He gave them assurance that they would be protected from harm because he had set his love upon them. Their names had been written, and stood unobliterated in the Book of Life.

My brethren of the quorums of the seventy, you are all endowed with this same priesthood and power which gives you a distinct hope and message. You have an exalted purpose—to teach the gospel to all the world today. You have the good news of salvation, of freedom, to show the way of eternal life. You are a body of men to help build a regenerated body of religious ideals and life. From this day, you are to stand for a moral awakening as never before, a spiritual upsurge, a deeper appreciation of the spiritual needs of humanity. People will receive the message if it is presented and taught as it should be. The demands are high; the spiritual discipline must be sincere; the sacrifice of material things great. The qualities which made Jesus a master teacher were: He was divinely inspired, profound in his simplicity, understanding, and sympathy.

As the ancient disciples came to know the truths of the Master, so we come to know in our day the importance of revealed truth as we look to him who is our Savior. The priesthood envisages the Church of God, which in time will be known to all peoples of the earth. Life is made over; men are made over; and as one evangelist says: "Men come from darkness into light."

A new missionary effort has come into the world, for men and women are thinking of life eternal. Missionaries are laboring with profound and undying zeal to awaken people to a sense of the meaning of life, and to prepare themselves for the future in this world and in the world to come.

There never was a time when it was more needful for us to recur to the reason of the power of Jesus Christ in the world than now; never a time when we were more in danger of throwing away true permanence for barren change; never a time when we were

(Concluded on page 683)

THE IMPROVEMENT ERA

Seek the KINGDOM OF GOD

My brothers and sisters, it is a wonderful privilege to be able to attend this conference with you today. I thank the Lord for membership in this great Church.

When Jesus was among men, he said that the gospel was the pearl of great price, and one seeking goodly pearls would sell all that he had in order that he might acquire the pearl of great price. I thank God that I possess this pearl of great price through having membership with you in this great Church. And then Jesus indicated that if we would seek first the kingdom of God and his righteousness that all other things would be added unto us. Not that we seek last, that we give him the crumbs that fall, as it were, from the Master's table, but that we seek first the kingdom of God and his righteousness; and I thank the Lord that there are so many faithful Latter-day Saints who are seeking first the kingdom and they are enjoying the gifts and the blessings of the Lord which are above all other riches in this world.

One of the means by which we can increase our spirituality and appreciation of the gospel is by doing what the Lord has suggested in a revelation to the Prophet Joseph Smith:

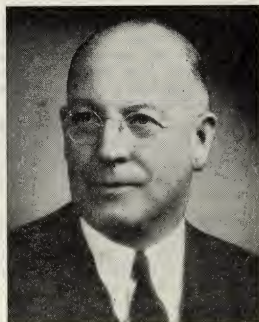
And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. (D. & C. 59:9.)

Is there any true Latter-day Saint who would not like to keep himself more unspotted from the world? Is there any father or mother in Israel who would not like his or her sons and daughters to keep themselves unspotted from the world? We have been greatly impressed by the letters we have received from our boys and girls away from home during this war—how they have traveled, in many cases in jeeps, for miles in order that they might meet with a few more of our boys and girls, and these letters have indicated the joy that these boys and girls have had when they could meet together. These letters have convinced us that such meetings have contributed largely to the ability of our boys and girls to go out into the world of men, wicked as it is, and keep themselves unspotted from the world.

Jesus said:

For where two or three are gathered together in my name, there am I in the midst of them. (Matt. 18:20.)

Wouldn't you like to go where he is? Wouldn't you like your children to go where he is, where they can visit with him through his holy spirit and feel his power? For I do know that when men and women meet together in his name, there he is present at least by the power of his holy spirit.



LE GRAND RICHARDS

While I was attending a stake conference a short time ago a bishop handed me a copy of a letter written by a young man from Normandy just following D-Day, where he had been engaged in the conflict, and in substance he said to his bishop: "Bishop, when I was home I didn't bother you very much. I never came to your church, but when I come back I am serving notice on you now that I want a reserved seat, and I will always be there to occupy it." Well, he did not come back. He fell in action, but methinks that in the heavens above the heavenly hosts would recognize the expressed wish of that boy.

BROTHERS and sisters, I think there is nothing more important, if we would find joy and peace and the happiness the gospel has to give, than that we as Latter-day Saints form the habit of attending our sacrament meetings and taking our children with us. I think the Church has a right to expect that of its leaders. I think the Lord expects it of us. It always grieves me if I hear someone say, "Well, he or she is a general board member, a member of the high council, a member of some ward in a position of responsibility, and he does not attend sacrament meetings." I tell you we just cannot live our lives alone, either. We need the blessings that come from meeting together, and we need to set the example to those who are about us, for as with the priest so with the people, and the people are likely to follow if we set the example and point the way.

Jeremiah of old, speaking of our day said:

Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. (Jer. 3:14-15.)

By LeGrand Richards

PRESIDING BISHOP

Address delivered at the Friday afternoon session of the 116th semi-annual general conference October 5, 1945, in the Tabernacle

Many of us have spent many years of our lives inviting backsliding Israel, the children of God, to come to Zion, and when they arrive here they find out how marvelous is the organization of the Church and the priesthood quorums and the auxiliaries that Brother Kirkham has been speaking of, which the Lord has provided to feed them with knowledge and understanding if they will only come and attend their meetings; but if they do not attend their meetings, how can the Lord feed them with knowledge and understanding as he has promised?

I remember reading the remarks of President Grant where he said he knew Saints in foreign lands who would walk miles to be able to attend a sacrament meeting because they loved the truth and they loved the Church; and when they came here that love waxed cold and they would not even walk across the street; and then he indicated that just as the body without food will wither and die so also will the spirit of man wither and die without spiritual food. And I could not help thinking of the words of Jesus. After he had fasted forty days, (and there can be no question but what he was hungry), the devil came to tempt him and pointing to the stones said:

... If thou be the Son of God, command that these stones be made bread.

But Jesus rebuked him in the words of Isaiah, saying:

... It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. (Matt. 4:3-4.)

We must go where the words of God are to be heard if we would not wither and die spiritually.

Brigham Young said:

Whether we be poor or rich, if we neglect our prayers and our sacrament meetings, we neglect the Spirit of the Lord, and a spirit of darkness comes over us. (*Journal of Discourses* 10:300.)

We do not want to neglect our prayers; we do not want to neglect attendance at our sacrament meetings. We do not want a spirit of darkness to come over us. I want to bear testimony to

(Concluded on page 678)

FOUNDATIONS FOR

Peace

THE storm has passed, the clouds are lifting, the sun will shine again. Hope is reborn and a vision of a new world is in the making. For the most destructive war of history is ended. Countless millions dream and hope again.

What is this for which they pray? The hope of humanity, *peace*.

Peace is obtainable, but what is the price of peace? Let the Lord himself answer:

If ye walk in my statutes, and keep my commandments, and do them; . . . I will give peace in the land, and ye shall lie down, and none shall make you afraid. . . . And I

and power. Historians describe it as surrounded by walls one hundred feet high and broad enough that three chariots could drive abreast. Fifteen hundred towers held watchmen to note the approach of enemies.

Jonah arrived, and so powerfully preached repentance that the people reformed their lives, and the promised destruction was averted. But Nineveh turned again to sin.

Through the Prophet Nahum, the Lord calls them again to repentance. He indicts them for their debauchery and gives them an ultimatum: repentance or destruction, saying:

THE foundation for peace is righteousness.

will walk among you, and will be your God, and ye shall be my people. (Lev. 26:3-12.)

In a word, then, the foundation for peace is righteousness.

The efforts of peace conferences, and the prayers of suffering humanity, may bring an armistice of uncertain length, but peace with totality and permanence can come only when men repent and turn to the Lord.

What have we learned by this war? We have learned nothing if hatred, bigotry, and intolerance have not diminished; if covetousness, selfishness, and adultery are unabated; if parents are less dear and the Sabbath of the Lord less holy. In short, if righteousness has not increased, then is our fighting vain, the sacrifices of our sons to no avail, and our tears wasted.

We have come far in material progress in these centuries. But the sins of the ancients still afflict the hearts of men.

Can we not learn by the experiences of others? Must we also defile our bodies, corrupt our souls, and reap destruction as have peoples and nations before us?

Both sacred scripture and profane history give us the tragic stories of young nations rising in power, then in the luxurious and degenerate years of their glory being replaced by vigorous peoples yet unspoiled by the decay of self-indulgence, political intrigue, and immoral shamelessness.

Long centuries ago the Lord commanded the Prophet Jonah:

Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. (Jonah 1:2.)

That "great city" was the envy of the ancient world in its magnificence 660

. . . while they are drunken as drunkards, they shall be devoured as stubble fully dry. (Nahum 1:10.)

The gates of the rivers shall be opened, and the palace shall be spoiled. (Nahum 2:6.)

In fulfillment, the river overflowed, inundated the walls for miles, the gates were burned, the king and his concubines and his wealth were consumed with the palaces, and the unconquerable city, now made vulnerable by flood and fire, was taken by the invaders while its boasted defenders lay in drunken stupor and lolled in licentiousness. Today the canals of Nineveh are gone, leaving the country a desolate waste. Sheep and cattle seek scanty pasture among the mounds of the once greatest city.

Why were these ancient cities destroyed? The scriptures make it clear:

And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now. . . . And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city. . . . And the Lord said, if I find in Sodom fifty righteous. . . . then I will spare all the place for their sakes. (Gen. 18:20-26.)

And Abraham continued to plead with the Lord for a few faithful whom he hoped to find in the city. He asked if it could be spared for forty, then thirty, and twenty, and finally ten. But when ten righteous were not found, Lot and his daughters alone escaped.

Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire. . . . And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. . . . And Abraham got up early in the morning . . . and he looked toward Sodom and Gomorrah, . . . and, behold, and lo, the smoke of the country went up as the smoke of a furnace. (Gen. 19:24-28.)

Historians say the area has remained in "deathlike solitude and unmitigated and supreme desolation."

In the famed city of Babylon we find again unrestrained wickedness of a disolute people. We hear the prophets calling to repentance, and in the end, dire threats. Again we see a people disappear into oblivion as they fail to follow the commands of God.

Babylon the Great is fallen! Its

PEACE with totality and permanence can come only when men repent and return to the Lord.

GOD cannot be mocked! His laws are immutable. True repentance is rewarded by forgiveness but sin brings the sting of death.

Nineveh is not the only instance. Historians are still puzzled regarding the annihilation of the infamous cities of Sodom and Gomorrah. Whatever happened to these peoples, this we know, that swift destruction came to them. Perhaps the Japanese of Hiroshima were no more completely nor quickly destroyed. At least students agree that there was a devastating holocaust which enveloped the cities, leaving the monuments and the people in utter desolation, never to be rediscovered nor rebuilt.

temple of Bel and the royal palace were magnificent structures, sumptuously adorned. Its hanging gardens were regarded anciently as one of the seven wonders of the world. The river Euphrates ran through the center of the city. The defense walls rose to three hundred feet in height. The gates, a hundred in number, were of brass.

But King Nebuchadnezzar forgot the foundations for peace. His people sank in sensuous indulgence.

The prophets pleaded for repentance. But why should Babylon worry? Was not Babylon the ruler of nations? Was not Nebuchadnezzar king of kings?

. . . all people, nations, and languages, trembled and feared before him: whom he

By SPENCER W. KIMBALL *of the Council of the Twelve*

would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. (Dan. 5:19.)

Was not this city impregnable? Who could scale its walls? Who could crash its gates? But the monster of sin came. Though impenetrable the walls, and numerous the armed defenders, yet all must fall and crumble as sin makes impotent, weak, and fat the people who become slaves to it.

SOME years ago we visited Rome, the Eternal City, but what we saw was not the Rome which ruled the world, but a nation long since relegated to an inferior place. We found its imposing monuments in ruins, its extravagant arches, obelisks, and gateways grim reminders of glorious days. The Colosseum skeleton bore witness of beasts torn, human blood spilt, Christians martyred in the arenas, while lecherous

eral Douglas MacArthur on the occasion of the Japanese surrender:

Military alliance, balances of power, League of Nations all in turn failed. . . . we have had our last chance. If we do not now devise some greater and more equitable system, Armageddon will be at our door. The problem basically is theological and involves . . . improvement of human character. It must be of the spirit if we are to save the flesh. (Gen. Douglas MacArthur, "Last Chance," under "Religion," Sept. 10, 1945, *Time*.)

How can we save the flesh when our nation is drinking one hundred sixty-five million gallons of liquor a year; when we spend seven billion dollars in a year for intoxicants, or more than twice our education budget *World Almanac*, New York *World Telegram*; *The Foundation Says*, Dec. 1944, Jan. 1945); and when our films present drinking as the smart and prop-

*MAY our hearts go out in praise and thanksgiving
that the earth which did tremble is now still.*

humans betrayed their sadistic depravity. Imperial Rome adorned with masterpieces of art, and priceless treasures stolen from the courts of the conquered was now in ruins. The fountains of Rome, its theaters and sumptuous villas all brought to our minds the magnificence of that Rome of world supremacy.

We saw the picture of Roman profligacy in excavated Pompeii, the Mediterranean resort, where the idle rich of Rome reveled in riotous living. The eruption of Vesuvius buried the city with its vomit of dust and stones and ashes.

We walked the streets of Pompeii where chariots had worn tracks in the stone. We saw the homes of the people, their bakeries, hospitals, and circuses. We saw their laundries, drug-stores, and baths; their liquor houses and brothels. The latter were padlocked, too revolting to open to general public gaze, as the walls carried pictures in colors, still preserved, depicting the depth of their degradation.

Will history repeat itself again? What of our world of today? Are we not forgetting in our own great America the high and lofty principles which can preserve the nation? It is refreshing to note that our military men too sense the spiritual needs of the hour. The following are the words of Gen-

Thou shalt not steal.
Thou shalt not bear false witness. . . .
Thou shalt not covet. . . . (Ex. 20.)

The impregnable wall of wicked Nineveh was unconquerable till God reached the limit of his endurance and permitted the elements to undermine the wall and fire to consume the gates so that swift destruction followed.

The three-hundred-foot wall of drunken Babylon, impenetrable as it was by ladder or battering ram, was violated when the dissolute inhabitants stupefied in sin, permitted the river to be diverted and the nation perished.

Israel suffered captivity for its adultery, the loss of its treasures for its idolatry, and was scattered to the four winds for its corruption. God's laws cannot be broken with impunity!

Profligate and sensual Rome decayed and died as it ignored the foundations of peace and set at naught the principles of righteousness.

And now in the year of our Lord 1945, there are among us those same vices which we have seen wreck empires, and we see them becoming flagrant in our own beloved nation. Shall we, like Belshazzar, sow the wind and reap the whirlwind? Shall we permit the home to deteriorate, and marriage to become a mockery? Shall we continue to curse God, hate our enemies and defile our bodies in adulterous practices? And when the patience of the Lord with us is exhausted shall we stand trembling while destruction comes upon us? Or shall we wisely see the handwriting on the wall and profit by the sad experience of the past and return unto the Lord and serve him?

TO our own land, the Americas, the land of Zion, the burial ground of decadent empires, there is a divine promise. Would that all Americans knew of it! It was spoken by the Lord to the ancient inhabitants of this country and brought forth by Joseph Smith, the prophet of the latter days. This is the promise:

Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ. . . . (Book of Mormon, Ether 2:12.)

I testify that he is the God of this land and I know that we can achieve our destiny and build enduring peace only upon the foundation of his righteousness.

We call upon the nations and our fellow men everywhere to repent, to cleanse their lives, and to place themselves in harmony with the Lord our God.

May our hearts go out in praise and thanksgiving that the earth which did tremble is now still. May the precious blood of our young sons, their agonies and sacrifices and the deep sorrow of all of us commend us to the Father and may he help us as we strive to live his laws and to achieve a permanent peace on earth, I pray in the name of Jesus Christ. Amen.

er thing for youth and adults? Are we not aping the fallen empires with the disintegration of homes, desecration of marriage, making divorce too common. The unbelievable increase in divorces of five hundred percent since the Civil War and the prediction that in twenty years, half of all marriages will be legally dissolved, certainly should arrest our attention. (*Life Magazine*, Sept. 3, 1945.) God will not tolerate an unvirtuous people. A current magazine indicates that ninety percent of all the mounting divorces are caused by the sin of adultery.

Are we not inviting eventual destruction as we desecrate all things holy and sacred, even to the common and irreverent use in our daily talk of the names of Deity and making his holy day, the Sabbath, a day of work and of pleasure?

How then can we hope for peace? The answer came thundering down from Mt. Sinai and remains the answer today:

Thou shalt have no other gods before me.

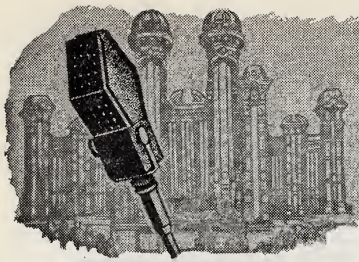
Thou shalt not take the name of the Lord thy God in vain. . . .

Remember the sabbath day to keep it holy. . . .

Honour thy father and thy mother. . . .

Thou shalt not kill.

Thou shalt not commit adultery.



The Spoken Word

By RICHARD L. EVANS

HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATIONWIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 12:00 NOON EASTERN TIME, 11:00 A.M. CENTRAL TIME, 10:00 A.M. MOUNTAIN TIME, AND 9:00 A.M. PACIFIC TIME.

Opportunity for Peace

THERE comes to mind this day a comment of the chief captain of the Romans to Paul the apostle: "And the chief captain said: With a great sum obtained I this freedom." (Acts 22:28.) With a great sum, in money, in life, and in irreplaceable things, our world and our generation have been given another opportunity to live in peace—peace with ourselves, peace with our neighbors, peace with all men. By the mercy of God, and at a cost which no man can know, this has come by the sinews, by the sorrow, and by the sacrifice of many nations and peoples. We have seen the years go by with the utterance of the ancient prophet in our ears, crying, "... Peace, peace; when there is no peace" (Jeremiah 6:14) and then, suddenly, it is with us again—an opportunity for peace. Life itself offers no more. An opportunity is all any man has a right to ask. We can make much of it, or misuse it. Since history has been preserved to us, its pages have been colored with the words of prophets, inspired men of God, foretelling an unbroken reign of peace, when the rule of righteousness will cover the face of the earth, and when men will devote their God-given intelligence to the creation of things that make for more abundant living. This day we have never fully seen. By the necessities of all past wars we have learned increasingly well how to destroy the world. Now may we turn our thoughts and our efforts to enjoying the good earth and the privilege of life as God intended, for "... men are, that they might have joy," (II Nephi 2:25) and there is no joy in a world torn with conflict, and little of joy where men live in fear of each other. May the world preserve its peace by turning with contrite hearts to a formula that has not in practice been fully tried: "... Thou shalt love the Lord thy God with all thy heart, and ... thy neighbour as thyself." (Matthew 22:37, 39.) "... he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John 4:20.) We are deeply mindful this day of those who have given their lives that others may have life more abundantly. We pray for the restoration of the wounded, in mind, in body, and in spirit—and for hearts free from bitterness. May those who wait for the sound of returning feet soon hear that joyful sound. May those who listen for footsteps that do not come, have their hearts fully comforted. And may this peace be not complacent or prodigal, but a peace that profits by costly lessons. And again and finally, may we all be possessed of the humility that is so becoming those who have been so greatly blessed.

—September 2, 1945.

"For the Fashion of this World..."

SLAVERY is of many kinds, and one prevalent variety is the slavery of those who are slaves to appearances. Our much-quoted Benjamin Franklin once wrote: "There are numbers who, perhaps, fear less the being in hell than out of fashion." And while we have often attempted to lay the charge at the feet of women, by no means do they have a monopoly on this prevalent human failing. In many ways humankind show themselves to be fearful of being out of fashion—sometimes in their opinions as well as in their apparel—sometimes even in their beliefs and loyalties and principles. To seem to be right in the eyes of others is sometimes tragically thought to be more important than being right. Of course there are legitimate occasions for pretending—the make-believe games of children and the arts of the drama among them. But in the earnest ways of real life, deliberately seeming to be what one is not is a form of fraud—and whatever satisfaction there might be in it is more than offset by the ultimate certainty of exposure—for the embarrassment that follows such exposure must greatly exceed the supposed pleasure of pretending. And yet, yielding to the temptation of seeming to be what they are not, or of seeming to have what they have not, there are many who have dissipated their means, incurred debt, mortgaged their future, compromised themselves, and in numerous ways become literally slaves to appearances, paying a terrible price, often for a supposed prestige or position that could not be perpetuated anyway, and that wouldn't mean much if it could. There are false fronts in other forms also—such as giving new faces to old and unsound structures, with the appearance of a soundness which they don't possess; such as offering the glitter instead of the gold; making things seem to be what they are not. Such pretenses are bad enough when they pertain to material things, but false fronts on people are infinitely worse. They demoralize character; they cause men to lose confidence in each other; they set the stage for suspicion, disillusionment, and cynicism. Perhaps one of the most cherished promises of heaven is that we shall be seen and known for what we are, and will not be permitted to deceive even ourselves. But here on earth, with so many having become slaves to appearances, we continue to pay a great cost for false fronts, and make it increasingly difficult for a man to be accepted at face value. The appearance of things is important, but of infinitely greater importance is truth, integrity, reality—"... for the fashion of this world passeth away." (I Corinthians 7:31.)

—September 16, 1945.

from Temple Square

Concerning Contrary Opinion

IT is probable that all men, regardless of any professions they may make to the contrary, are sensitive to the opinions of others. And yet it is not uncommon to hear those who say that they don't care what other people think. But in saying this, perhaps they are not quite stating the truth, and if they are, perhaps they are not quite as wise as they might be. It is of first importance, of course, to be right: But, even being right, it is also of great importance to have other people think we are right. And he who ignores prevailing opinion, right or wrong, does his cause an injustice, because, in doing so, often he may alienate those who should be rallied to his support. Even a righteous cause has need of friends, and would do well to cultivate them if it can without compromise. Sometimes he who has discovered a great truth, and who has been ridiculed, misunderstood, disbelieved, and hurt because of it, might seem to be justified in withdrawing himself and saying that he doesn't care what others think. But in fact he owes it to the very truth he has discovered, he owes it to the perpetuation of the things he knows to be right, to care what other people think, because perhaps only by caring what they think will he be able to get them to see the truth. Of course, truth doesn't need the good opinion of anyone for its survival. Truth is impervious to the opinions of men. But a man can be the possessor of a great truth and still be very lonely, and very uncomfortable—and his truth may be lonely with him. What others think is important—even if it isn't right, because there is some reason for what they think, and if we know what they think, it may help us to know the reason, and it may help us to understand them. And if we understand them, it may help them to understand us. Everyone's opinion is relatively important because it represents part of what the world thinks, and what the world thinks, it does. Of course, there is the extreme of being slavishly sensitive to the opinions of others, which no man can afford to do. No self-respecting individual would ever compromise a principle for the good opinion of anyone—and if he did, he wouldn't have it anyway. To be respectfully concerned about the opinions of others does not mean that we must accept their opinions. But as to that stubborn individual who bluntly and indiscriminately says he doesn't care what other people think—even though we may admire his courage, we are appalled at his unwisdom. The chances are greatly in favor of the proposition that he does care. But whether he does or not, he should.

—September 30, 1945.

The Return

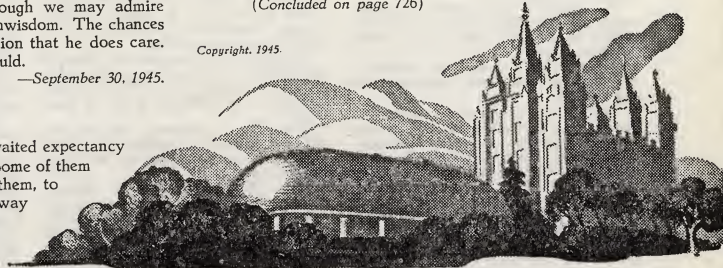
WE live these days in the long-awaited expectancy of the return of those we love. Some of them have already come back. Some of them, to our deep sorrow, do not walk this way again; our reunion with them will wait another time and place. But most of them are yet to come

—and concerning them and concerning ourselves, there are some things we may well remember. Generally speaking, the longer people live together the more they think alike; and the longer they are apart the less alike they think. The thoughts of those who have shared the same experiences are quickened by the same memories. But now we have coming back to us those who have seen things we have never seen, things which they would never want us to see, things which, God being willing, neither we nor they may ever be called upon to see again. In some measure this breaks the chain of association with those we love and cherish and await. Then, too, you who now come home—it may be that in your homesick loneliness and waiting you have charitably idealized us and have forgotten some of our small faults and have magnified some of our virtues. It may be that we shall see some changes in each other. Time and experience cumulatively leave their marks upon all of us. We shall see broadened stature, and in some of you the faces of men that were boyish when you left. Some of you come home to sons and daughters whom you have never known. Many of you have missed part of the joy of watching your own children grow up. Some of you may, to begin with, feel as strangers in your own homes—but not so much so that the same virtues and lovable qualities which have always endeared you to us and made you part of us, will quickly make us one again. You are ours, and we are yours. Our own family and folk are not something we own or disown by changing fortune or the whims of circumstance. They are something of which we are part, and which are part of us, everlastingly, eternally so. And so, whatever the change, whatever the adjustments, be patient—all this is part of the price of war. All this is the inevitable result of months and years spent widely apart, and of unnatural thinking and living—but the changes we may see in each other will be minimized as our paths run together again, as our experiences become once more common experiences. Gratefully we welcome you home. Thanks to you for what you have done. Thanks to you for what you have given. And may God bless you and keep you until, with forbearance, with wisdom, with intelligent consideration and the patience of understanding, we shall know again together the joy of living and working and walking into the years ahead.

—September 9, 1945.

(Concluded on page 726)

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Announcement of 1946 Course of Study for Melchizedek Priesthood Quorums

THE members of the general priesthood committee of the Council of the Twelve take pleasure in announcing that a new course of study for the year 1946 has been carefully prepared under our direction by Elder Milton R. Hunter of the First Council of the Seventy. It is to be used by all the high priests quorums, all the seventies quorums, and all the elders quorums of the Church in their weekly priesthood meetings, beginning January 1. The book is now ready for distribution. We suggest, therefore, that you place your orders for it immediately in order that each quorum member will have in his possession a textbook to begin work at the opening of the new year. This will do much to start the course out on time and to insure a successful and valuable year in the priesthood classes of the Church.

The book is called *The Gospel Through the Ages*. It presents the history of the gospel of Jesus Christ from the time Father Adam received his first revelations from God down to and including our dispensation, and even to the time this earth is to be celestialized.

President Hunter was assigned by the general priesthood committee of the Council of the Twelve to make a study of this important subject in order that all the members of the Melchizedek Priesthood throughout the Church might benefit through his research. We are happy that this assignment has been successfully completed and that the book is ready for distribution to the priesthood quorums in ample time to have copies in their possession to begin class work at the beginning of the new year.

This book presents an entirely new and fresh field of study which has never been
(Continued on page 666)

Questions and Answers Regarding the New Melchizedek Priesthood Roll and Report Books

Question 27: When an elders quorum of the Melchizedek Priesthood is disorganized and its members are assigned to another quorum, what shall our procedure be with reference to retaining or dropping the number of the quorum? If the number is dropped in the case of an elders quorum, shall the remaining quorums be renumbered consecutively? What shall be done where a stake is divided?

Answer 27: Elders quorums should be numbered consecutively.

If a quorum is disorganized the numbering of the other elders quorums in the stake should be revised to take up the vacated numbers.

When a stake is divided, the quorums of each stake are renumbered, beginning with number one.

Question 28: In preparing our quarterly report, item 2a, calling for the "percent average attendance at weekly meetings," may we take the count of elders present, including visitors, in obtaining this figure?

Answer 28: No! This does not include visitors. Question 2 asks for the number of members present (in person) at weekly meetings. This means members who are enrolled as members of the quorum. The percentage requested under item 2a is ob-

(Concluded on page 666)

Melchizedek

Alternate Lesson Outline for Melchizedek Priesthood Quorums: The Pearl of Great Price

By MILTON R. HUNTER of the First Council of the Seventy

LESSON FIVE

I. INTRODUCTORY STATEMENT

The story was told in the last lesson of how the Prophet Joseph Smith came into possession of the papyrus scrolls which contained the writings of Father Abraham, and of Joseph who was sold into Egyptian bondage. This lesson will present a short statement regarding the contents, the writings of Joseph, as well as incidents connected with the translating and publishing of the latter and the final disposition of the mummies and the papyri.

II. EVIDENCE THAT JOSEPH SMITH HAD THE EGYPTIAN RELICS

Since more than a hundred years have elapsed since the Prophet translated the writings taken from the Egyptian papyri, and neither the mummies nor the original records are now available, the serious-minded student is now concerned with the problem of the evidence sustaining the fact that Joseph Smith had in his possession the previously discussed Egyptian relics. In other words, what is the evidence which sustains the story of the origin of the Book of Abraham?

First, from time to time after the Mormons had purchased the four Egyptian mummies and the writings of the ancient patriarchs from Michael H. Chandler in July 1835, Joseph Smith frequently made mention in his journal of incidents connected with exhibiting these ancient relics to various people and also of his work in translating the Egyptian characters which were written on the scrolls. For the purpose of illustrating this point, we shall quote extracts from the Prophet's journal:

"Page 238. . . . The remainder of this month (July 1835). I was continually engaged in translating an alphabet to the Book of Abraham, and arranging a grammar of the Egyptian language as practiced by the ancients."

"Page 286. . . . October 1. This afternoon I labored on the Egyptian alphabet, in company with brothers Oliver Cowdery and W. W. Phelps, and during the research, the principles of astronomy as understood by Father Abraham and the ancients unfolded to our understanding, the particulars of which will appear hereafter."

"Page 316. . . . November 17. Exhibited the alphabet of the ancient records to Mr. Holmes, and some others. Went with him to Frederick G. Williams, to see the mummies."

"Page 331. . . . Monday, December 14, 1835. A number of brethren from New York called to visit me and see the Egyptian records."

"Page 388. . . . Saturday, 30 (January 1836). Attended school, as usual, and waited upon several visitors, and showed them the record of Abraham. Mr. Seixas, of Hebrew teacher, examined it with deep interest, and pronounced it to be original beyond all doubt. He is a man of excellent understand-

ing, and has a knowledge of many languages which were spoken by the ancients, and he is an honorable man, so far as I can judge yet."

Our second evidence comes from the journals and articles of other Mormon leaders who were closely associated with the Prophet Joseph Smith. Many of them not only saw the ancient relics but also helped the Prophet in the work of translating the ancient characters and preparing the writings of Abraham for publication. For example, the following entry was made by Wilford Woodruff in his daily journal and history on February 19, 1842:

"Joseph the Seer has presented us some of the Book of Abraham which was written by his own hand but hid from the knowledge of man for the last four thousand years but has now come to light through the mercy of God. Joseph has had these records in his possession for several years but has never presented them before the world in the English language until now, but he is now about to publish it to the world or parts of it by publishing it in the *Times and Seasons*, for Joseph the Seer is now the editor of that paper and Elder Taylor assists him in the writing while it has fallen to my lot to take charge of the business parts of the establishment. I have had the privilege this day of assisting in setting the type for printing the first piece of the Book of Abraham that is to be presented to the inhabitants of the earth in the last days."

Statements made by the Mormon Prophet and the other Church leaders who were his associates are accepted by members of the Church of Jesus Christ of Latter-day Saints as being completely trustworthy and true; therefore, we accept such statements as the foregoing which have been quoted from the Prophet's and Wilford Woodruff's journals as being the most reliable kind of evidence sustaining the story of the Book of Abraham. The non-Mormon may object to such evidence since it is submitted entirely by Church members. But Dr. Sidney B. Sperry, in his M.I.A. Manual, *Ancient Records Testify in Papyrus and Stone*, has presented a number of excellent statements and accounts of experiences of Gentiles who had the privilege of viewing the Egyptian mummies and the ancient writings on the papyrus rolls. For the purpose of illustrating this point, the following excellent extracts from "The Quincy Whig" which was apparently copied from the *Alexandria Gazette* is given:

"It was a beautiful morning towards the close of April last, when the writer of the foregoing sketch, accompanied by a friend, crossed the Mississippi River, from Montrose, to pay a visit to the Prophet. As we approached his house, we saw him ride up and alight from his beautiful horse; and handing the bridle to one of his followers in attendance, he waited in front of his gate to receive us. A number of principal men of the place soon collected around, apparently anxious to hear the words which

Priesthood

CONDUCTED BY THE GENERAL PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—JOSEPH FIELDING SMITH, CHAIRMAN; CHARLES A. CALLIS, HAROLD B. LEE, EZRA TAIT BENSON, MARION G. ROMNEY, THOMAS E. MC KAY, CLIFFORD E. YOUNG, ALMA SONNE, NICHOLAS G. SMITH, LEVI EDGAR YOUNG, ANTOINE R. IVINS

fell from his lips. His bearing towards them was like one who had authority; and the deference which they paid him convinced us that his dominion was deeply seated in the empire of their consciences. To our minds, profound knowledge of human nature had evidently taught him that, of all principles, the most omnipotent is the religious principle, and to govern men of certain classes, it is only necessary to control their religious sentiments.

"After he had shown us the fine grounds around his dwelling, he conducted us, at our request, to an upper room, where he drew aside the curtains of a case, and showed us several Egyptian mummies, which we were told that the church had purchased, at his suggestion, some time before, for a large sum of money.

"The embayed body that stands near the center of the case," said he, "is one of the Pharaohs, who sat on the throne of Egypt, and the female figure by it was probably one of the daughters.

"It may have been the Princess Thermutis," I replied, "the same that rescued Moses from the waters of the Nile!" [See the *Works of Josephus*.]

"It is not improbable," answered the Prophet, "but time has not yet allowed fully to examine and decide that point."

"Do you understand the Hebrew language," said he, raising his hand to the top of the case, and taking down a small Hebrew grammar of Rabbi Seixas.

"That language has not altogether escaped my attention," was the reply.

"He then walked to a secretary, on the opposite side of the room, and drew out several frames, covered with glass, under which were numerous fragments of Egyptian papyrus, on which, as usual, a great variety of hieroglyphical characters had been imprinted.

"These ancient records," said he, "throw great light on the subject of Christianity. They have been unrolled and preserved with great labor and care. My time has been hitherto too much taken up to translate the whole of them, but I will show you how I interpret certain parts. There," said he, pointing to a particular character, "that is the signature of the patriarch Abraham."

"It is indeed a most interesting photograph," I replied, "and doubtless the only one extant. What an ornament it would be to have these ancient manuscripts handsomely set, in appropriate frames, and hung up around the walls of the temple which you are about to erect at this place."

"Yes," replied the Prophet, "and the translation hung up with them." (*The Quincy Whig*, vol. 3, No. 25; Quincy, Ill., October 17, 1840, p. 1.)

III. THE BOOK OF JOSEPH

As previously stated there were two papyrus rolls in addition to the four mummies purchased by the Mormons from Mr. Chandler, one written by Father Abraham and the other by his great-grandson, Joseph. Since the Prophet did not completely translate nor publish the writings of Joseph, we do not know the details of what that book

contains. Fortunately, however, Oliver Cowdery wrote a letter to William Frye in which he pointed out some of the important items presented by Joseph, the ancient patriarch and ruler of Egypt. This letter furnishes us our best source of information and practically the only comprehensive statement manuscript. Oliver Cowdery points out that it contained at least the following four items: First, the correct doctrine of the Godhead; second, an excellent presentation of the fall; third, a copy of Enoch's Pillar; and fourth, a vivid description of the final judgment. To quote from Cowdery's letter in regards to the Book of Joseph:

"The language in which this record is written is very comprehensive, and many of the hieroglyphics exceedingly striking. The evidence is apparent upon the face, that they were written by persons acquainted with the history of the creation, the fall of man, and more or less of the correct ideas or notions of the Deity. The representation of the Godhead—three, yet in one, is curiously drawn to give simply, though impressively, the writer's views of that exalted personage. The serpent, represented as walking, or formed in a manner to be able to walk, standing in front of, and near a female figure, is to me, one of the greatest representations I have ever seen upon paper, or a writing substance; and must go far towards convincing the rational mind of the correctness and divine authority of the holy scriptures, and especially that part which has ever been assailed by the infidel community, as being a fiction, as to carry away, with one mighty sweep, the whole atheistical fabric, without leaving a vestige sufficient for a foundation stone. Enoch's Pillar, as mentioned by Josephus, is upon the same roll. True, our present version of the Bible does not mention this fact, though it speaks of the righteousness of Abel and the holiness of Enoch,—one slain because his offering was accepted of the Lord, and the other being taken to the regions of everlasting day without being confined to the narrow limits of the tomb, or tasting death; but Josephus says that the descendants of Seth were virtuous, and possessed a great knowledge of the heavenly bodies, and, that, in consequence of the prophecy of Adam, that the world should be destroyed once by water and again by fire, Enoch wrote a history or an account of the same, and put two pillars one of brick and the other of stone; and that the same were in being at his [Josephus'] day. The inner end of the same roll, (Joseph's record), presents a representation of the judgment: At one view you behold the Savior seated upon his throne, crowned, and holding the scepters of righteousness and power, before whom also, are assembled the twelve tribes of Israel, the nations, languages and tongues of the earth, and kingdoms of the world over which Satan is represented as reigning, Michael the archangel, holding the key to the bottomless pit, and at the same time the devil as being chained and shut up in the bottomless pit. But upon this last scene, I am able only to give you a shadow, to the real picture. I am

certain that it cannot be viewed without filling the mind with awe, unless the mind is far estranged from God. . . ." (Cited in Sperry, op. cit., pp. 48-50.)

IV. TRANSLATING AND PUBLISHING OF THE BOOK OF ABRAHAM

Although Joseph Smith never found time to translate the writings of Joseph, he did translate and publish the Book of Abraham. The job had to be worked in piecemeal among his numerous other activities. Since the Egyptian language was extremely difficult to decipher and also a dead language, the Mormon Prophet was dependent entirely upon the same source for help which he had utilized previously in translating the Book of Mormon records, namely, inspiration from God and the Urim and Thummim which he had received in 1827 from Angel Moroni in connection with the Nephite records. Some Church members are of the opinion that the Prophet returned the Urim and Thummim to Angel Moroni along with the gold plates in 1829, but according to an entry made by Wilford Woodruff in his journal on February 19, 1842, and also a statement made in the *Millennial Star* five months later, Joseph Smith had the Urim and Thummim in his possession even at that date and had made good use of it while translating the writings of Abraham. To quote from these two sources:

"The Lord is blessing Joseph with power to reveal the mysteries of the Kingdom of God; to translate through the Urim and Thummim ancient records and hieroglyphics old as Abraham or Adam which caused our hearts to burn within us while we beheld their glorious truths opened unto us." (Wilford Woodruff, op. cit.)

"The record is now in course of translation by the means of the Urim and Thummim, and proves to be a record written partly by the father of the faithful, Abraham, and finished by Joseph when in Egypt." (*Millennial Star*, Vol. 3, No. 3, July 1842, pp. 46 f.)

One of the first tasks that Joseph did when working on the Book of Abraham was to compose, or, as he termed it, translate an alphabet or grammar of the Egyptian language. Of this activity, Dr. Sidney B. Sperry made the following comment:

"For many years the writer has been intrigued by the statement of the Prophet that he was translating an alphabet to the Book of Abraham. Just what is meant by this phrase? A little by way of explanation—evidence leads us to the conclusion that the Prophet found it anything but easy to translate the Abrahamic records. The Lord did not reveal the substance of the Book of Abraham to the Prophet without considerable effort on the part of the latter. The Seed would of course receive the interpretation of all new and unknown signs or hieroglyphics, but after their meaning had been given to him it is not likely that the Lord would repeat the process when the same characters appeared again. (See D. & C. 9:7-9.) Possibly for that reason the Prophet decided to make a sign list in which would be recorded the meanings of each new symbol as it appeared upon the papyrus of Abraham. Once recorded it could be consulted as often as the Prophet needed to refresh his mind. It seems therefore quite probable that the alphabet was arranged very much as follows. On the extreme left of the page the signs in question would be written down in a vertical column. To the right of this column would appear the sounds of the Egyptian sign or hieroglyphic in English letters together with an interpretation of the character in question. We could readily imagine that some grammatical phenomena of the language would be re-

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Melchizedek Priesthood

(Continued from preceding page)

vealed in the notes which the Prophet wrote down. It would seem rational to suppose that after the Prophet had written down many pages of these signs with their meanings he would become more and more competent to read them as they appeared on the papyrus. This mention of an alphabet to the Book of Abraham and the grammar of the Egyptian language reminds us of the fact that the Prophet dictated his translations to Elders W. W. Phelps and Oliver Cowdery who acted as his scribes." (See *History of the Church*, Volume II, p. 236.) (Sperry, op. cit., pp. 68-69.)

Finally the Prophet completed the translation of the Book of Abraham and published it in the *Times and Seasons* at Nauvoo in March 1842. Shortly thereafter it was published in the *Millennial Star* in England under the editorship of Parley P. Pratt and T. Ward. It is of importance to note that Joseph Smith was editor of the *Times and Seasons* when the writings of Father Abraham appeared in the periodical, which certainly stamps it as the Prophet as being correct and authoritative.

V. THE MUMMIES AND THE PAPYRUS ROLLS

The problem of what became of the papyrus rolls and the Egyptian mummies has always been of interest to students of the Pearl of Great Price. At the time of Joseph Smith's death they were in his home in Nauvoo and were kept there for some time under the direction of Emma and the Prophet's mother. From a letter written by Almon W. Babbitt to President Brigham Young, dated Nauvoo, January 31, 1845, it seems that William Smith got possession of the Egyptian relics. To quote: "William Smith has got the mummies from Mother Smith and refuses to give them up." In regards to their whereabouts thereafter, Dr. Sperry stated: "It is reported that at a later time they found their way to a museum in St. Louis and were then transported to the museum in Chicago." (*Ibid.*, p. 66.) As far as we know, the mummies and probably the papyrus rolls also were burned in the great fire at Chicago in 1871.

VI. GENERAL SUGGESTION

(Again it is suggested that the material found in this lesson is given much more completely in the M.I.A. Adult Manual for 1938-1939, written by Dr. Sidney B. Sperry of the Brigham Young University faculty. The manual, called *Ancient Records Testify in Papyrus and Stones*, should be used by all teachers in the priesthood classes if they can obtain copies for enriching their information on this subject.)

LESSON SIX

I. INTRODUCTORY STATEMENT

We are calling this outline of the Pearl of Great Price "Lesson Six" merely for the purpose of convenience in publishing the material in continuity with that which has preceded, but it is not intended that any priesthood class will attempt to discuss the entire contents of this outline in one class period. In fact, it should take several class periods to adequately cover the outline as given in this lesson.

The number of topics have no reference to the number of lessons nor the amount of material that should be discussed in each class period, but they appear according to the different subjects dealt with in this sacred record. The instructor in each of the priesthood classes throughout the Church can adjust this outline to the remaining number of class periods available in 1945, ex-

cluding or contracting the discussion of the materials to fit the local needs and the amount of time available.

The following outline of the contents of the Pearl of Great Price embraces every chapter and verse in the book. It has been constructed on the topic approach, and the topics have been arranged chronologically as far as is possible. Therefore, if the outline is carefully followed, when it is completed the entire contents of this holy scripture will have been studied. A few references on related materials are also added for the purpose of supplementing the course of study.

II. OUTLINE OF THE BOOKS OF MOSES AND ABRAHAM

1. Abraham's knowledge of astronomy: Abraham 3:1-16.
2. Immortality, eternalism: Abraham 3:17-23; Moses 6:35, 50.
3. Great council in heaven: Abraham 3:24-28; Moses 4:1-4.
4. Creation of the world: (a) God's purpose: Moses 1:27-40; 7:30. (b) Accounts of creation: Moses 2; 3; Abraham 4; 5; (Genesis 1, 2).
5. The fall: Moses 4:5-32; 6:47; (Genesis 3:1-24).
6. The gospel of Jesus Christ revealed to Father Adam: (a) Moses 5:1-15; 58-59; 6:1-8. (b) Enoch's teachings: Moses 6:45-67; 7:11, 32; 8:16.
7. Apostasy from the gospel plan: (a) Cain and Abel—secret combinations: Moses 5:16-57; (Ether 8:1-26; 9:1-13; Genesis 4:1-26). (b) Cain's descendants were black and could not hold priesthood: Moses 7:22; Abraham 1:21-28.
8. From Seth to Enoch: Moses 6:1-3, 9-19; (Genesis 5:1-24).
9. Story of Enoch: (a) Enoch's call and missionary work: Moses 6:20-46; 7:1-21, 68-69. (b) Enoch's great vision: Moses 7:21-67.
10. From Enoch to Noah: Moses 8:1-30; (Genesis 5:24-32; 6:1-13).
11. Abraham's life until he arrived in Egypt: Abraham 1, 2.
12. Moses' vision of God and of the devil: Moses 1:1-26.
13. Prophecy of a prophet who should come: Moses 1:41-42; (Deuteronomy 18:15-19; II Nephi 3:7-15).

III. WRITINGS OF JOSEPH SMITH

1. An extract from a translation of the Bible: Matthew 23:39; 24:1-55.
2. Extracts from the history of Joseph Smith, the Prophet.

IV. THE ARTICLES OF FAITH

(Suggestion to priesthood class teachers: See Lesson One: Pearl of Great Price, *The Improvement Era*, October, 1945, for a statement regarding the origin of the Articles of Faith.)

Questions and Answers

(Concluded from page 664)

tained by dividing item 2 (average number of members present [in person]) by item one (number of members enrolled at end of quarter). We find that in instances where many servicemen attend meetings, there has been a tendency to count the visiting servicemen in figuring the percent of attendance. This is not proper, and it is requested that secretaries remember that the reports of attendance have to do with your own quorum members only.

It is a great help when the reports show the percent of average attendance at weekly meetings during the same quarter last year.

NO-LIQUOR-TOBACCO COLUMN

Conducted by
Dr. Joseph F. Merrill

Nicotine, Alcohol, and Good Vision

"VARIOUS drugs are known to have a selective and specific toxic effect upon the retina of the eye. Though the list of such drugs is a long one, including chloral, iodoform, carbon disulphide, wood alcohol, cannabis indica, and others, the two that are of greatest importance are ethyl alcohol and nicotine. These two taken over a period of years in the form of alcoholic beverages and tobacco chewed or smoked, have been found to act together in certain persons over thirty-five years of age to cause first dimness of vision, and then loss of the red-green color vision, and eventually even more severe handicapping of vision. In view of the fact that the alcohol and tobacco tend to produce their first toxic effects upon that part of each retina which is the seat of highest visual activity, it is obvious that naval personnel, particularly on sea duty, cannot afford to use either alcohol or tobacco in large quantities or to experiment to find their limits of tolerance."

(Bureau of Naval Personnel Information Bulletin, April 1943, article: *Guarding the Navy's Eyes*. "This article was prepared especially for the Information Bulletin by the Bureau of Medicine and Surgery," quote from page 10, paragraph 2.)

Announcement of 1946 Course of Study

(Continued from page 664)

covered in detail before. From Joseph Smith's time down to the present day, Mormon prophets and teachers have frequently mentioned in their writings and sermons that the gospel was given to Father Adam, and that it has been revealed from age to age to the holy prophets throughout the various gospel dispensations; and that its principles and ordinances are eternal and unchangeable; also that we are now living in the last dispensation which will reach its culminating point with the coming of the Savior to reign a thousand years. But heretofore no writer has attempted to tell the story of the history of the gospel throughout the ages nor has he endeavored to explain the relationship of the true gospel of Jesus Christ to similar teachings which exist in paganism and world religions.

The evidence presented in the new course of study proves definitely that all truth comes from God and that wherein world religions and paganism resemble the true gospel teachings, those beliefs also originally came from the divine fountain of truth—even Jesus Christ and His Eternal Father. The thesis which runs throughout the entire book is that the gospel was revealed to Adam, and from his time forward, God has continued to give to His children all the divine truths that they would receive. There has been a central line of God's chosen people who have kept in communion with heavenly beings during the various ages of the world's history.

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The gospel truths have continued to appear in their most complete form among the "Chosen People." From this central source, gospel truths have filtered outward and downward throughout the ages among pagan groups and also into the major world religions. Of course, in these religions gospel truths oftentimes appear in altered and adulterated forms, yet enough of the divine verities have been retained to show beyond doubt their relationship to the original gospel revelations.

The book contains forty-one chapters, which contain sufficient material to supply a lesson for each priesthood week throughout the year. The first few lessons deal with the eternal nature of the gospel and an explanation of what is meant by the gospel of Jesus Christ. Then a discussion is given of world religions and paganism for the purpose of showing the universal quest of God's children for salvation. This is followed by a brief presentation of the gospel dispensations in order that we might understand God's principal efforts to bring about the salvation of his children. Following this a variety of gospel subjects are discussed, such as: "Children of God," "Men May Become Gods," "The Immortality of Man," "The Messiah Hope," "A Belief in a Savior-God," "Atonement," "Baptism," "Repentance and Rebirth," "Sacrament or the Holy Eucharist," "The Golden Rule," "The Story of the Earth," etc.

In these chapters the story is told of how the gospel principles and ordinances have appeared in altered forms in various religions throughout the ages and their relationship to the divine revelations of God to the true Church through the holy prophets.

The mechanical make-up of the book is excellent, the type being large and very readable, and the book is well bound and attractive. Announcement concerning distribution will be made at a later date.

The general priesthood committee of the Council of the Twelve recommends this course of study to all Melchizedek Priesthood groups throughout the Church and hopes and prays that it proves not only to be interesting to you but beneficial also. May God bless you in your efforts to gain a more thorough understanding of the gospel of Jesus Christ and in your ability to teach those principles of salvation to others with whom you may come in contact.

Melchizedek Priesthood Outline of Study, Nov.-Dec., 1945

Text: *The Gospel Kingdom: Selections from the Writings and Discourses of John Taylor*

LESSON 88

JOHN TAYLOR'S CONVERSION

Text: pp. 366-370. Topics: The State of Mind. The Answer to the Quest. Means of Introducing Mormonism to Great Britain. P. P. Pratt's Visit. The Basis of Scripture. Feelings Upon Entering the Church. What Religion Meant.

Discuss: John Taylor's state of mind was that of inquiry; of seeking for religious truth. Is this a common experience in conversions? Such an attitude of mind seemed prevalent in the nineteenth century. Is such an attitude prevalent today? How do you account for the fact that John Taylor was converted to "Mormonism"? What may be learned (from his experience) as to the modern problem, following World War II, of spreading the gospel message? Besides providing missionary messengers (such as Parley P. Pratt was to John Taylor) what can we do to stimulate the attitude of mind in the modern world that, in 1836, led President Taylor to listen with interest to Elder Pratt's message? Do we believe that "God is at the helm" (p. 370) as did John Taylor?

LESSONS 89-90

OPENING CONTINENTAL EUROPE FOR THE GOSPEL MESSAGE

Text: pp. 370-373. Topics: Sideline on the 1840 Mission of the Twelve. Introduction of the Gospel to France. To Germany.

Discuss: Why would it be more difficult to introduce the gospel to continental Europe than to the United States, Canada, or England? How did Elder Taylor meet the problems in France? What were his specific methods? How was the problem met in the case of Germany? What were the results (as gathered from your own knowledge and experience) of these early missionary enterprises? What contribution to continental Europe do you think could be made in this generation?

LESSON 91

BRIGHAM YOUNG AND SOME NAUVOO EXPERIENCES

Text: pp. 373-376. Topics: Tribute to Brigham Young. The Exodus from Nauvoo. "February 1846." Nauvoo—One

Great Wagon Shop. Nauvoo in Retrospect.

Discuss: At the October conference, 1877, two months after President Young's death, President Taylor offered the tribute printed on pp. 373-374. It will bear reading to the class. What striking thoughts does the class find in this passage? The exodus from Nauvoo began February 4, 1846. The editorial on p. 374 appeared February 1, 1846. Read it for the spirit and sentiment it contains and discuss. On p. 375, what "social principles" do you think President Taylor referred to?

LESSONS 92-93

THE FOUNDING OF UTAH AND MORMON COLONIZATION

Text: pp. 376-381. Why Salt Lake City? The Missouri Period. Salt Lake Valley the Right Place. The Settlements Expand. Salt Lake Temple. The Southern Settlements. Building of the St. George Temple. The Strategy of Mormon Colonization. Dealing with Johnston's Army. Horace Greeley on Governing Utah. A Mission of Peace and Salvation.

Discuss: Why was it necessary for the Saints to leave the rich, fertile acres of Missouri? Why settle in Salt Lake Valley when the wide west of America was still unoccupied? What were some of the difficulties in Mormon settlement? In Southern Utah? Political geography by some is considered to be a new subject. Was Brigham Young a sound "political geographer"? Read John Taylor's comments (p. 380) on the strategy of Mormon colonization.

One of the greatest of all problems for the religious soul is to "be in the world but not of the world," to strive to build a better world, and contribute to its welfare, without imposing over-zealous views or convictions on others, but at the same time, sharing one's truth with them. Read to the class, the final selection in the book, "A Mission of Peace and Salvation" for clues as to the solution to this problem as practiced by President Taylor.

LESSON 94

REVIEW OF BOOK VI, "SOME PERSONAL REFLECTIONS"

Text: pp. 353-381. Chapter 35, "Joseph Smith the Prophet." Chapter 36, "Some Personal Reflections." To these, add the appendix (which, in the second edition, contains the revelation on priesthood given to John Taylor in October 1882).

Discuss: From his life's experience, and his reflections on those experiences as contained in this book, what conclusions may be drawn as to the stature of the third president of the Church of Jesus Christ of Latter-day Saints? What particular interest attaches to the text of the 1882 revelation? (See appendix of the second edition of *The Gospel Kingdom*.) For a historical explanation see Elder Joseph Fielding Smith, *Essentials in Church History*, pp. 589-590.

LESSON 95

GENERAL REVIEW AND SUMMARY OF THE TEACHINGS OF PRESIDENT TAYLOR

Discuss: What might be said to be President Taylor's outstanding contribution to our knowledge of the gospel and its meaning and application in the life of modern man? Summarize under such heads as (1) Man as an individual; (2) Man as a member of the Church; (3) Men and women as church members and as members of the great society of men and women on this earth.

Melchizedek Priesthood Church Leaders, April-May-June, 1945

(Only stakes with complete reports are listed)

NAME OF STAKE	% Stake Committee Meetings Held	% Committees Meeting with Quorum Presidencies Regularly	% Average Attendance Weekly Meetings			% Active and Accounted for			% of Quorums holding one or more societies during quarter	% of Quorum Presidencies holding regular Council Meetings	Total (1000 Maximum Possible)	
			High Priests	Seventies	Elders	High Priests	Seventies	Elders				
MALAD	100	100	44	41	20	69	77	61	84	98	694	
OAHU	100	100	61	49	42	97	90	78	25	51	693	
MINIDOKA	100	100	48	41	14	74	63	56	84	100	680	
HIGHLAND	100	100	53	43	12	78	67	55	80	87	675	
SACRAMENTO	100	100	53	42	21	89	81	51	64	72	673	
SAN BERNARDINO	100	100	45	34	20	65	55	61	100	92	672	
NEW YORK	100	100	74	74	43	25	96	78	51	20	80	667
LONG BEACH	100	100	50	39	16	67	67	44	66	91	640	
PARK	100	100	49	46	30	96	85	49	80	100	638	
LOS ANGELES	100	100	40	32	16	65	60	58	64	100	636	
CHURCH AVERAGE			42	32	12	63	56	50				

NOVEMBER, 1945

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

WARD BOY LEADERSHIP COMMITTEE OUTLINE OF STUDY DECEMBER 1945

Text: HOW TO WIN BOYS

By Roscoe Gilmore Stott

Topics and Questions—Chapter 19— "A Boy's Social Nature"

Objective: To arrive at a unity of action in determining the best ways to appeal to the boy's desire for social contacts.

1. Build a discussion around the "objective" of the lesson in the light of the author's suggestions:
 - a. Welcoming the boy's friends.
 - b. An evening of "old-fashioned fun."
 - c. A quiet conversation with the boy.
 - d. Sharing the pantry shelf's "cold snacks" with the boy's friends.
2. Develop other ideas designed to "satisfy the boy's social hunger."
3. Discuss the following problems:
 - a. In what sense might we "be slaves to the boys"?
 - d. Discuss the advantage of the Church being the social hub of the boy's social life.

- c. What has the Church done to meet the boy "half-way"?

Topics and Questions—Chapter 20— "A 'Do' Program"

1. Chapter twenty of the text might well have been inspired by the extensive youth program of the Church. Review this program through a discussion of the author's statement: "To locate and use boys' talents not only gives them a positive Christian action program of living, but it is the world's greatest spiritual wall against evil and inaction."
 - a. Priesthood activity. Training in service and exercise of priesthood.
 - b. Sunday School. Training in religious work in preparation for missionary labor and gospel teaching.
 - c. M.I.A. Opportunities for training in drama, speech, dance, and music.
 - d. Welfare program. Training in being "our brother's keeper."
2. Discuss the significance of the maxim, "The idle brain is the devil's workshop," as it relates to the author's statement, "Nothing produces loyalty like activity."

Standard Quorum
Award
in Tenth Year



SUNSET WARD

Sunset Ward, North Davis Stake, celebrated outstanding records and received Standard Quorum Awards and Individual Certificates of Award in recognition. Thirteen boys out of a total enrollment of sixteen were in attendance. Fathers were invited to accompany their sons.

Special guests included Lee A. Palmer, representing the Presiding Bishopric; Jesse D. Barlow and Henry D. Call of the stake committee.

Bishop LeRoy B. Smith and counselors, John C. Matson and C. Howard Shupe were hosts, with program arrangements by Keith Smith, general secretary.



TWENTY-EIGHTH WARD, SOUTH OGDEN STAKE

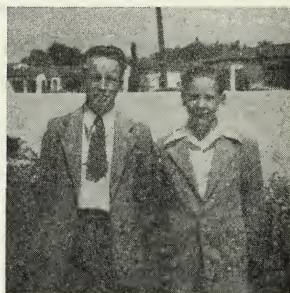
The Twenty-eighth Ward, South Ogden Stake, takes the Church welfare program seriously. Here Bishop Thomas Van Drimmelen is shown with the priesthood of the ward in the midst of harvesting a tomato crop.

We are happy to note the large number of Aaronic Priesthood members active in the project. Bishop Van Drimmelen reports also that they have received excellent support from several adult members of the Aaronic Priesthood which is most gratifying.

NINETEEN HUNDRED AND FORTY-FIVE marks the tenth year for the Standard Quorum Award program. A copy of the tenth year seal appears above.

There are only a few weeks left in this year. Let us make the most of the time remaining by checking our records carefully and strengthening our weaknesses in the requirements.

The Honor Roll is growing larger every year. We want no blanks for 1945.



ARNOLD AND WINSTON OTTERSON

Winston Ottersson (left) and Arnold Ottersson (right), Manchester Ward, South Los Angeles Stake, each have a perfect attendance record at priesthood meetings, sacrament meeting, Sunday School, Y.M.M.I.A., and stake quarterly conferences since they were ordained to the priesthood. Congratulations on this splendid example.

THE IMPROVEMENT ERA



Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

On the Backrack

(Concluded from page 628)

PROVIDING FOR UNEMPLOYED WORKERS IN THE TRANSITION
(Richard A. Lester. McGraw-Hill Book Co., N. Y. 152 pages. \$1.50.)

THIS, another excellent research study of the Committee for Economic Development, is well worth reading. What measures can best "cope with such unemployment as occurs in this changeover period"? Difficult as the problem is, there are gleams of light as one studies the recommendations in this report. The question always remains: Can we ever come to a unity of faith in such matters?—J. A. W.

THE CHEMICAL FORMULARY, VOLUME VII
(Editor in Chief, H. Bennett. Chemical Publishing Company, Inc., Brooklyn, N. Y. 474 pages. \$6.00.)

THE famous *Chemical Formulary* is "a collection of valuable, timely, practical, commercial formulae and recipes for making thousands of products in many fields of industry." This book, valuable in almost every branch of industry, small or great, would fill an important place on every one's bookshelf. The accuracy of the recipes, many of them new in this volume, is guaranteed by the distinguished board of editors.—J. A. W.

THE BIG THREE
(David J. Dallin. Yale University Press, New Haven, Conn. 1945. 292 pages. \$2.75.)

OBTAINING his Ph.D. from the University of Heidelberg, the author, a native Russian—who has been an exile both from czarist and red Russia—is qualified to understand his subject. As a resident of such diverse cities as Berlin, Paris, Stockholm, London, Copenhagen, and New York, he has an understanding of the practical workings of the Big Three in world situations.

In his Foreword, he gives pause for thought, "To avoid armed conflicts, good will is not enough. . . . The road to war is paved with peaceful inscriptions." Although the chapter headings will help indicate the scope of the book, they cannot give the wealth of material: The United States and Britain, An Anglo-Saxon Superstate, Facing the Continent of Europe, Objectives and Aims of Soviet Policy, Between Germany and Russia, The Powers in the Middle East, The Powers in the Far East, Russia and the United States.

A good book for deep study and thought, this volume should be read by all that they may help point the way to a wise direction of policies in world affairs.—M. C. J.

REFLECTIONS IN A MIRROR
(Charles Morgan. Macmillan Company, New York. 1945. 225 pages. \$2.50.)

THIS collection of essays by a gifted writer whose name has always found a receptive audience will be read with wide interest and delight because of the variety of subjects which he treats. One of the most stimulating,

WARD TEACHERS

The teacher's duty is to watch over the church always, and be with and strengthen them;

And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

And see that the church meet together often, and also see that all the members do their duty. (D. & C. 20:53-55.)

Ward Teachers' Message for December, 1945

"PEACE AND CHRISTMAS"

THE world is preparing to commemorate Christ's birth. The message of "peace on earth, good will toward men" will be emphasized. All nations are presumably at peace after several years of the most devastating war in world history. While we are at peace, it will be acknowledged that it came not in the spirit of peace, but because the power of certain nations to make war was completely dissipated. Peace then has come as a result of force rather than of good will. Prejudice, hate, and jealousy are still deep seated. Secretly burning in many hearts, no doubt, are the desires for revenge.

Admittedly then our peace at best is imperfect, but even so, it denotes progress. Most encouraging perhaps is the fact that Christian nations have triumphed over heathen and wicked forces. Permanent and satisfactory peace will depend upon whether nations shall effect a peace built upon justice, equality, and fairness for all. Those who dictate the terms of peace should have in their hearts the spirit of peace, and this will be determined largely by the attitude and desires of the people whom they represent. Nations cannot rise above themselves.

War came to us because we failed to heed Christ's message of love and peace. For all of us at this Christmas time, there should be a reevaluation of fundamental Christian beliefs, and a determination to incorporate them into our lives. We are willing to talk about our ideals but many of us fail to live by them. Let us remember the words of the Master, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33.) How true these words are. Christ did bring peace, and he overcame the world with love.

As Christmas approaches let us determine to give those things which Christ gave. It was said of him, "he went about doing good." This is within the reach of all of us, and in doing so there will be found a place for each of us in the hearts of our fellow men. Let us not take more from life than we give. Before indulging in luxury, let us think of those who may lack even the necessities. If we give of our material substance, let us do so with our full love, that our hearts may expand through the giving.

While we are giving this Christmas season, here are a few gift suggestions which will enrich both the giver and the receiver: affection, love, sympathy, inspiration, understanding, courage to the fearful, tolerance to the erring, and strength to the weak. Remember that the easing of a single burden through a kind word may send a fellow traveler in quest of a better life. Think of the proverb: "A man's gift maketh room for him." The practice of giving each day, will help to bring love to our homes, peace to our nation, and joy and satisfaction to our Father in heaven.

and comforting, statements that Mr. Morgan makes appears in his first essay, "In Search of Values," and reads: ". . . in all societies and at all times there are both constants and variables, and . . . what gives to an age its distinguishing character is the relationship, the friction, between them." And the author states that there is rising "among the English a power to distinguish, to see things in perspective," a quality that all of us would be wise to develop—if we are to be able to

analyze surely and accurately between the "constants and the variables."

The scope and variety of the essays may be gained from selecting a few of the titles: On Being Born Now, The Integrity of Pascal, The Idea of Europe, Why Birds Sing, On Being a Prisoner, Thomas Hardy, The Uncommon Man, Tolstoy. Each of the subjects treated has been thoroughly considered, and the conclusions will stimulate thought on the part of the readers.—M. C. J.



The Church Moves On

Nicholas G. Smith

ELDER NICHOLAS G. SMITH, assistant to the Council of the Twelve, succumbed the morning of October 27, after suffering a heart attack a week earlier.

His was a life devoted to the Church and its work. His first call to the mission field came in 1902 when he went to the Netherlands Mission, serving there until 1905. In September 1913, he was called to preside over the South African Mission, not returning until



NICHOLAS G. SMITH

1921. He became a member of the Salt Lake Stake high council, but was released the following year when he was sustained as bishop of the Seventeenth Ward. In 1932 he was ordained a patriarch, and for a time served as acting Patriarch to the Church. In October 1934, he accepted his third mission assignment as president of the California Mission.

While still in California he was appointed first counselor to the late President Stephen L. Chipman of the Salt Lake Temple, where he served for three years, or until September 1940, when he was called as president of the Northwestern States Mission. During the one hundred eleventh annual general conference in April 1941, he was sustained as an assistant to the Council of the Twelve. However, he remained at his mission post until January 1942, before returning to Salt Lake City to assume his new duties.

Perhaps it is fitting that the cover of this magazine is the gate of the Salt Lake Temple. Hundreds of young couples entered this gate to receive their endowments and to be married for time and eternity while Elder Smith was a member of the temple presidency. Thousands more came to do ordinance work for their kindred dead. All were ministered to by Elder Smith and his wife, Florence Gay Smith, who survives him. Also surviving are four sons, Gerald G., John Henry, Stanford G., and Nicholas Gay Smith; five sisters, Elizabeth S. Rex, Arzella Smith, Josephine Smith, Claire Smith, and Tirzah Priscilla Langton; three brothers, Winslow Farr Smith, Ezra Chase Smith, and Glenn G. Smith; and his half-brother, President George Albert Smith.

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M.I.A. JUNE CONFERENCE

PLANS for holding the forty-sixth conference of the Young Men's and Young Women's Mutual Improvement Associations at Salt Lake City in June 1946, have been announced. Watch for details of the conference, the first to be held since June 1941, in future issues of the *Era*.

Netherlands Mission

THE first indication of the resumption of missionary work on continental Europe came September 21, when the



CORNELIUS ZAPPEY

First Presidency announced the appointment of Cornelius Zappey as president of the Netherlands Mission.

President Zappey will be the first missionary to the Netherlands since President Franklin J. Murdock left there in November, 1939, following the evacuation of all missionaries from the continent.

The new mission president is a native of Holland, having immigrated to Utah in 1912. He filled a mission to Holland in 1921, and in 1923 he and his wife, who was also a missionary, were assigned to remain longer. They both returned in late 1924. During this mission he assisted in publishing a new edition of the Book of Mormon in the Dutch language.

He served, under assignment of the First Presidency, as president of a Hollander group in Salt Lake City. He is also a past work director of the Bonneville Stake welfare program, and at the time of his appointment was a member of the high council of the Sugar House Stake.

His wife, Andriana Meyer Zappey, who will accompany him to her native land to take charge of women's activities in the mission, has been active in both Primary and Relief Society work.

Texas-Louisiana Mission

GLENN G. SMITH was appointed on September 18, president of the Texas-Louisiana Mission by the First Presidency. He succeeds President William L. Warner who has served for more than four years, and will now return to his Richfield, Utah, home. Pre-

viously James H. Riley had been called to succeed President Warner, but ill health had prevented the filling of the appointment.

President Smith served in the Southern States Mission from 1916 to 1918. He has been senior president of the



WILLIAM L. WARNER



GLENN G. SMITH

122nd Quorum of Seventy and for two years was president of the Wells Stake Mission. At the time of his appointment as mission president he was a counselor in the bishopric of the Whittier Ward, Wells Stake.

Elder Smith is a full brother of Elder Nicholas G. Smith, assistant to the Council of the Twelve, and a half-brother of President George Albert Smith.

President Smith will be accompanied to his field of labor by his wife, Christie J. Smith, and two of their four sons, Lawrence Don and Ralph Jay.

Scout Executive

ROCK M. KIRKHAM has been appointed to the newly created position of Church Scout Executive, George Q. Morris, general superintendent of the Y.M.M.I.A., has announced. Elder



ROCK M. KIRKHAM

Kirkham will become executive secretary of the general Scout committee of the Church, of which Dr. George Stewart of Ogden, Utah is chairman, and will supervise all phases of the scouting program in the Church. In addition to his scouting duties, he will represent the Y.M.M.I.A. activities in the correlation of the boy program of the Church, including the Aaronic Priesthood and Sunday School.

Elder Kirkham, who is the son of

(Continued on next page)

THE IMPROVEMENT ERA



Genealogy

PLANNING AHEAD FOR TEMPLE WORK

A STAKE PRESIDENT recently complained that he is besieged at all times and hours, seasonable or unseasonable, by last-minute seekers after temple recommendations. They approach him in the midst of public meetings; they burst into his office while he is in consultation with clients on important cases; one even solicited his signature while he was in the pool at the Deseret Gymnasium. He pleads that something be done to persuade people desiring recommends to attend the temple to take sufficient forethought so they may know some time in advance when they wish to attend the temple and thus be able to see their bishop and stake president in a proper manner.

The official *Handbook of Instructions* for stake presidents and bishops and other Church officers, 1944, gives pointed advice on correct procedure in this matter.

The giving of recommends to enter the House of the Lord and participate in the ordinances therein performed is a most serious matter, not a mere formality to get members past the temple entrance. . . .

Bishops should interview every applicant for a temple recommend and see that the statement on the back of the recommend form is signed by the applicant in triplicate. . . .

If a bishop feels that the statement has not been honestly made and signed, or if, in his opinion, the applicant, for other reasons, is not considered worthy to go to the temple he will, of course, not issue and sign the recommend. But if, after the applicant has been examined, the bishop is satisfied of his worthiness and the statements have been properly signed, he will sign the three copies of the recommend and send the original and duplicate copies to the stake president.

Upon receiving the original and duplicate copies of the recommends, the stake president will examine them and determine whether or not he believes the applicant is worthy of the recommend. In case he has any doubt about the matter, either because he is not acquainted with the applicant or because the statements as signed by the applicant are not satisfactory to him, the stake president will call in the applicant, interview him, and make his own decision

as to whether or not the applicant should be given a recommend. . . .

It is recommended that the stake president interview each applicant going to the temple for his own endorsements. (pp. 77-78.)

Similar previous planning is necessary in having names of the dead approved for temple work. The utmost care and intensive scrutiny should be given each family record submitted for baptism and endowment. This requires time. Those planning to come to the temple from a distance should, whenever possible, think ahead several months, and submit their records to the index office well in advance of their visit, naming the date when the names will be required at the temple.

Numerous cases occur almost every day of persons arriving at the temple, bringing with them the names of those whose ordinances they wish to administer that very day, and expecting that by some magic process the names can be cleared and in readiness for them in the course of an hour or so. Such people certainly have no conception of the care and time required to check names to avoid duplications, to type them upon cards and family group sheets in duplicate, to proofread every card and family record so typed, and transmit the cards to the temple. Even then the temple cannot, at a moment's notice, disrupt its carefully worked out schedule of baptisms, involving proxies from a number of stakes, and give the right of way to these particular names so urgently demanded.

Some emergency cases are unavoidable, and marvels have been accomplished to accommodate patrons in such cases. But usually there is no need for unseemly rushing through of names, for a little careful preplanning would have made all this unnecessary.

One of the chief causes of delay in checking names for temple work is the prevalence of faulty records. Hundreds and hundreds of sheets must be returned because they cannot be read and properly interpreted. Errors are committed in the grouping of parents and

children, children often being assigned to wrong parents, names of some children being omitted, etc. Incorrect or incomplete statements of names, dates, places, and relationships are far too common. The Genealogical Society must therefore utilize the full time of forty or fifty employees in straightening out poorly compiled records. If all family groups submitted were accurate, the time required for checking could be reduced tenfold. A censor can quickly scrutinize a true record and pass it on to the attendants in the index bureau to check for duplications, but one that is palpably erroneous and incomplete may require that the censor go to the library, and refer to each of the records from which the data on the sheet were obtained, properly evaluate what is found and determine its proper interpretation. Such procedure has in some cases required a day and a half of the censor's time, and several hours' attention from a supervisor also. A number of similar delays, of course, greatly extend the time required for passing upon all family group sheets received.

The Genealogical Society is doing far more than ever before to insure that every record approved for temple work shall be one hundred percent accurate. Our people should be aware of and appreciate this fine assistance being given, and do all in their power to speed up the process by doing their part efficiently and well. They should take thorough pains in preparing every record for temple work and should send with the sheets clear instructions as to which temple the records when approved should be sent. One individual recently requested her names for endowment to be transferred from the Salt Lake to the St. George Temple. Changing her mind, she had them transferred back. Then that decision was recalled, and a third request followed to send them once again to St. George. Finally she went to Salt Lake and wanted her names there when she arrived.

The Saints are urged to consider temple work as a sacred undertaking, and to make definite plans for its accomplishment, taking every necessary step well in advance, both as to making request for a temple recommend and in submitting names for temple ordinances.

JOSEPH FIELDING SMITH,
President of the Genealogical Society and of the Salt Lake Temple

THE CHURCH MOVES ON

B.Y.U. Leadership Week

THE Brigham Young University held their full-scale leadership week this fall for the first time since the beginning of the war. However, in 1942 part of the week's functions were carried on by radio.

Also being brought back to the campus in the first postwar term are courses in Hebrew under the direction

of Dr. Sidney B. Sperry, head of the department of Bible and Modern Scriptures.

Elder Merrill

ELDER JOSEPH F. MERRILL of the Council of the Twelve has been appointed a member of the national advisory council, American Business Men's Foundation, national temper-

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(Continued from preceding page)

Oscar A. Kirkham of the First Council of the Seventy, has for the past two and a half years, been a Scout executive of the Mount Whitney Area Council with headquarters at Visalia, California. His new appointment, which carries with it membership on the Y.M. M.I.A. general board, makes it necessary for him to take up residence in Salt Lake City.

EDITORIALS

The Sacred Assembly

THE right of the free agent ever remains with man. God speaks; man accepts or rejects at his pleasure. That makes man a responsible agent for his acts. That makes him a copartner with God in achieving his salvation.

Therefore, any new revelation from God, through the constituted authorities of the Church, must be presented and accepted by the people before it becomes a law of the Church. Therefore, also, any new officer of the Church must be accepted by the people before he can act legitimately.

In orderly practice, general authorities are presented at the general conference, and thereafter in the stake quarterly and ward annual conferences. Stake authorities are presented at stake and ward conferences, ward officers at the ward conferences. The attempt is made to give every member of the Church opportunity to express himself for or against the doctrine or leadership of the Church.

When a new doctrine is presented to the Church, or a new president, the mouthpiece of God through whom new doctrine may issue, the action of the people is generally first secured through a sacred, solemn assembly. The priesthood bearers, who preside over their households, are grouped according to their offices. Each group is then called upon to accept or reject the propositions submitted. Then, the membership as a whole, women and nonpriesthood-bearing men, who have the right to pass upon the action of the priesthood, are called upon to vote.

Such a solemn assembly dates back to the first days of the gospel on earth. It has been practiced in the restored Church since its beginning. When the Doctrine and Covenants was first printed, a general assembly of the priesthood, as it then existed, was called on August 17, 1835, to make the book, if approved, "... a law and a rule of faith and practice to the Church." High counselors, bishops, seventies, elders, priests, teachers, and deacons approved the proposition as groups. Then the whole congregation "accepted and acknowledged it as the doctrine and covenants of their faith by a unanimous vote." (*History of the Church*, 2:243-244.)

At the dedication of the Kirtland Temple, a similar solemn assembly was called. The quorums of the priesthood and the congregation were called upon to arise and vote to sustain separately the various groups of Church authorities. (*History of the Church*, 2:417-419.) Similar assemblies have been convened at various times, as at the installations of John Taylor, 1880, and Joseph F. Smith, 1901, as presidents of the Church.

At the first session of the late conference, Friday forenoon, October 5, 1945, such a solemn assembly was held. The priesthood, arranged in groups, from high priests to deacons, crowded the main floor; women filled the great gallery. Thousands of people filled the grounds around the building. It was a breath-taking sight. It was a momentous occasion. A new prophet, seer, and revelator had been called to preside over the Church. He and his assistants, the General Authorities of the Church, were to be presented to the people for their sustaining vote. All present felt the solemnity of the occasion. One by one the General Authorities were presented to the people; one by one the priesthood groups, including the First Presidency, Council of the Twelve, the Patriarch, and all other priesthood members, arose, and with the uplifted right hand expressed approval. At the last, the whole congregation arose and declared their acceptance of the proposed

leadership of the Church. There was no opposing vote. It was an event, impressive and meaningful, which will be told and retold to coming generations.

A new leader, chosen by God, and accepted by the people, now stands at the head of the Lord's latter-day work on earth. With gratitude in our hearts for the gospel and all that it implies, we say, God bless our prophet.—J. A. W.

The Temple is Completed

AT the dedication of the Idaho Falls Temple, the spirit of thanksgiving filled the building. All rejoiced to know that another House of the Lord was available for giving heaven's highest blessings on earth to the living and the dead.

The audible witness of gratitude to God "from whom all blessings flow," was the sacred hosanna shout in which all joined. It stirred the soul. The presence of God was felt. All knew that the offering of thanksgiving was echoed by the heavenly hosts.

It is the common practice of the Church to give thanks to God, usually through a spokesman. On notable, sacred occasions, the voices of the whole congregation are raised together in thanksgiving, prayer, and praise. When the foundations of the earth were laid, "... the morning stars sang together, and all the sons of God shouted for joy." (Job 38:7.) When the temple of Solomon was consecrated, the people "... bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good; for his mercy endureth for ever." (II Chronicles 7:3.) When the Savior rode into Jerusalem to complete his work on earth, the multitudes shouted together, "... Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest." (Matt. 21:9.)

The Prophet Joseph Smith writes that at the dedication of the Kirtland Temple, "... we sealed the proceedings of the day by shouting hosanna, hosanna, hosanna to God and the Lamb, three times, sealing it each time with amen, amen, and amen." (*History of the Church*, 2:427, 428.) This has been done at the dedication of all the temples of this dispensation.

In the hearts of all Latter-day Saints, grateful for the new house of the Lord, resounds this sacred cry.

(The word "hosanna" is a Hebrew exclamation that seems to combine praise and prayer—praise for mercies received, and prayer for a continuation of them. It is much as if we would say, "We thank thee, Father, for this blessing; help us to win our salvation." The word appears repeatedly in the Bible, the Book of Mormon, and the Doctrine and Covenants.)—J. A. W.

Highway Hazard

THERE is increasing urgency for those who travel the highways to keep acutely in mind the recent counsel of the First Presidency from which we quote:

Multiplying tragic automobile accidents impel us earnestly to urge the exercise of greatest care and caution upon all persons traveling in automobiles. Reckless driving, particularly by youths, and by persons wholly or partially under the influence of liquor, seems on the increase. Drivers must not only drive carefully themselves but they must also so drive that they may guard against injury from the careless driving of others.

... drive slowly and cautiously, avoiding, as far as possible, night driving which is always extra hazardous.

Brethren and Sisters: We urge upon you caution in your driving. A few minutes saved in transit cannot be balanced against the possible loss of a human life.

While the above counsel was issued in anticipation of general conference travel, its message is to all of us at all times. Tragedy and death ride the highways. Drive sanely and soberly—and save a life!

EVIDENCES AND RECONCILIATIONS

xcviii. *Is the Great Pyramid a Prophetic Structure?*

THE great pyramid of Gizeh, the largest of Egyptian pyramids, across the River Nile from the city of Cairo, has from time immemorial been accounted one of the wonders of the world. Since its building, supposedly by Cheops (Khufu) 2,000 to 3,000 years before Christ, a mass of tradition and mystical interpretation has accumulated around it. A veritable pyramid cult studies it today. Sir Flinders Petrie called it pyramidsitis.

The pyramid is about 755 feet square; covers about thirteen acres; is about 451 feet high to its truncated top; and weighs about six million tons. The stone blocks of which it is built, averaging two and one-half tons in weight, though some are much larger, are joined and fitted with consummate skill. When completed it was covered with slabs of white polished limestone, now forming many a building in Cairo, which made it look, in the sunshine, according to the Greek historian Herodotus (484-425 B.C.), as a gleaming pillar of light in the clear air of Egypt. One wonders how such a huge building and such perfect craftsmanship were possible in primitive days without the help of modern tools and mechanical helps.

Entrance into the pyramid is through a narrow descending passageway or corridor leading down into an unfinished chamber under the pyramid foundations. Some distance from the entrance a branch corridor, also small, ascends into a much larger corridor known as the grand gallery. Near the beginning of the grand gallery a small horizontal corridor leads to a chamber known as the queen's chamber. The ascending grand gallery itself opens through an anteroom, into the king's chamber, in the very heart of the pyramid, in which is an uncovered, unused sarcophagus or coffer. As far as is known, these are the only corridors and rooms in the immense structure.

The dimensions of the pyramid, inside and out, have been measured with the greatest care by competent, reliable observers. Many students of the measurements obtained have come to the conclusion that in these dimensions are recorded a vast knowledge of mathematics and astronomy, and that the structure is really a symbolization of the universe.

For example, the pyramid measurements are said to reveal the distance from the earth to the sun; the mean diameter of the earth's annual course around the sun; the actual length of the solar year; the diameter of the earth; the pull of the moon upon the earth; the rate of precession of the equinoxes; the average temperature over the surface of the earth; and the correct unit of weight to be used by mankind.

It gives the correct value of the ratio of the diameter to the circumference of a circle. The volume of the sarcophagus in the king's chamber is the same as of the ark of the covenant, and the chamber itself is of the same volume as the "moulten sea" in the temple of Solomon. Recurrent numbers, such as five, are in constant evidence. The "zero" year of the earth is fixed at 4004 B.C.

These and other results of calculations are so many and diverse as to stagger the mind. One cannot help wondering why all this learning for future ages was put into this vast structure, when a much smaller one would have sufficed; and why no book of interpretation was prepared, without which the meaning of these relationships had to wait for the coming day of science. Why be so cruel to humanity! And credulity is tested to the utmost when the pyramid tells us that by adding one fifth of 180—the difference on the Fahrenheit scale between freezing and boiling water—to the freezing point 32°, we get 68°, which is the average surface temperature of the earth's surface; and that, on the unscientific and recently concocted Fahrenheit scale! The builder of the great pyramid, saturated with knowledge of all time, might certainly have chosen a more scientific measure of temperature. However, leave these inferences from the measurements, unconvincing as they are. There may be some or no truth in them.

There are differences which set this pyramid apart from the many others that line the Nile. Pyramids were tombs for kings or other rulers, often built by the king himself. In them was a sepulchral chamber in which the mummy was placed. In the great pyramid the first corridors leading to the two upper chambers are really too small (three feet four inches wide, and three feet eleven inches high) for the easy conveyance of a body. Moreover, the passageways to these chambers were so completely sealed that they were not known to exist until Al Mamout, in 800 A.D. quarried through the stone and found them. These conditions have led to much speculation, which often has become legendary. The opinion has gained ground that the great pyramid was not designed nor used for burial purposes.

This air of mystery has become accentuated by the religious implications of the pyramid. Usually there was built near or against a pyramid a temple in which religious rites could be performed. These ceremonies no doubt had reference to the career of the dead person on "the other side," for the Egyptians were believers in life after death. The intriguing suggestion has been made that the great pyramid was built to the supreme God, hence no mummy therein, and no access to the chambers. Many Bible students would connect Abraham, learned in mathematics and astronomy, with the building or design of the pyramid.

It was easy, when religion was commingled with pyramid knowledge, to allow the thought to enter that the great pyramid is a prophetic structure. *The Egyptian Book of the Dead* has distinct references to this structure as an "ideal" pyramid. Herodotus tells that the priests implied to him that the great pyramid had a religious, prophetic meaning; Josephus, the Jewish historian, speaks of it as "a pillar of prophecy." In more recent days, the Bible has been used to give the great pyramid a religious and prophetic meaning. Isaiah says that "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord." (Isaiah 19: 19.) The "altar" and "pillar" have been identified, without warrant, by many, as the great pyramid. These have been starting points in the formation of a prophetic meaning of the structure. By those who have come to this conclusion the great pyramid rehearses the past history of the world, and reveals future events. By using the "pyramid inch" as a measurement along the corridors, noting every irregularity of structure as indicative of world events, it is possible to tell and foretell the years, even the month and the day, of events past, present, and future.

The favorite prediction from pyramid knowledge has been the time of the second coming of the Savior. One pyramid calculator set the coming for 1933. When
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Another famous Utah tradition..

Throughout the years, "The Improvement Era," through its pages, has contributed a cultured, refining, spiritual influence to the young men and women of Utah, which has helped them to become living examples of the great truth—"The glory of God is intelligence."

ZCMI, too, has contributed to the welfare, good taste and culture of Utah through consistent maintenance of the very highest in quality merchandise for almost a century.



Z C M I

GENERAL CONFERENCE, FRIDAY MORNING SESSION

PRESIDENT GEORGE ALBERT SMITH

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mighty people was a remarkable statement indeed. Has that prophecy been fulfilled? Our presence here today attests that it has.

I could, if I had time, open to you the Doctrine and Covenants containing the prophecies, the revelations of God to the Prophet Joseph Smith, and show that one by one they have been fulfilled, not by Joseph Smith's power but by the power of God. In referring to the advice and counsel contained in the eighty-ninth section of the Doctrine and Covenants, the Lord made this promise:

And all saints who remember to keep and do these things, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; And shall find wisdom and great treasures of knowledge, even hidden treasures. . . . (D. & C. 89:18-19.)

While Joseph Smith might write those words, he couldn't fulfill that promise. I stand here today as one of the humblest among you, as the result of the observance of the requirements of that revelation and other commandments that God has given. Observance of that commandment has placed the membership of the Church of Jesus Christ of Latter-day Saints in the tops of these everlasting mountains in a class by themselves. Not only do we have the lowest death rate of any people in all the world, but we also have a high birth rate as well. That was the promise that was given by the Lord in the days of the Prophet Joseph Smith. The Lord said that the destroying angels should pass by us and not slay us if we kept his counsel. What has been another result? The age of men and women in the Church of Jesus Christ of Latter-day Saints has increased until the average term of life among us is longer than among any other people in the world.

Another promise: The Lord said that he would give to those who would keep this word of wisdom, "great treasures of knowledge, even hidden treasures." I refer you to the February, 1944, number of *The Improvement Era* wherein was published a graph showing the relative position of the states of the Union as to the number of scientists born in those states in proportion to population. Strange as it may seem, if you began at the lower corner of that graph and followed up state by state, you would come to the state of Massachusetts next to the highest on the graph, yet you would not have reached the state of Utah. You have to go twenty percent points higher up the graph to find Utah, the state that has produced more scientists born within its borders per capita than any other state in the

American Union. That wasn't an accident; it was a fulfillment of the promise of God as a result of observance of the Lord's commandments. And so I call attention this morning to the fact that when we do represent our Heavenly Father in the way that he has desired, these blessings follow and are not an accident. They are the direct fulfillment of God's promises through his prophet.

And so today, my brethren, standing here in humility before you, I would like to express to you my gratitude that you have seen fit to promise that you will help the humble man who has been called to preside over this Church as he strives to carry on by the inspiration of the Almighty. For this promise I am grateful, and I thank you that you have offered to do the same thing with regard to the two men who stand by my side as counselors, loyal and true and devoted Latter-day Saints, who have done everything to make my responsibility easier for me to carry. You voted to sustain the Quorum of the Twelve, the quorum that I belonged to for so many years that I felt like a stranger, almost, when I walked out of it to occupy the position as President of the Church.

And so I might go on with all these quorums. You have held up your hands in the presence of God to sustain this body of men in the leadership of the Church. I assure you that if you will fulfill your promise, the blessings of our Heavenly Father will abide with you and in your homes and with your loved ones, and Zion will continue to grow and spread abroad, and the truth will be carried to every land and clime, and the power of the priesthood will be made manifest among our Father's children in many places where it has never yet even been heard. You men who are here, or who hold the priesthood, have that responsibility, and as one of the number, I would like to say, we can't let our own personal affairs stand in the way. If the call comes for us to divide the gospel of Jesus Christ with our Father's other children, it will be our privilege as well as our duty to put our own affairs in order, and like Joseph Smith and the men who began with the Church in the early days, go where we may be called to go. One of our departed brethren, Melvin J. Ballard, used to sing so beautifully, "I'll go where you want me to go, dear Lord; I'll be what you want me to be." That's the spirit of the gospel of Jesus Christ. Great is the joy that comes into the hearts of the men and the women who devote themselves to doing what our Heavenly Father desires them to do.

I would like to say to this great body of priesthood, you are fortunate men if you have been blessed with a good wife, a daughter of God, to stand by

your side. And I want to say to you that God loves her just as much as he loves you. If you would have his blessings, you will treat her with love and kindness and tenderness and helpfulness. She will then be able to carry on under the responsibilities that come to her to bring children into the world and nurture and care for them and teach them the plan of life and salvation. And so I plead with you, my brethren, let your homes be the abiding place of love, and the authority that you bear should magnify that love in your soul and in the lives of your wives and your children.

Yesterday this house was filled with the daughters of Zion, and I say without hesitation that you could find no more beautiful picture of womankind in all the world than was here yesterday afternoon. These faithful wives, these faithful daughters, assume their portion of the burden and carry it on. They make their homes a heaven when sometimes without them the homes would be anything but heaven.

So today, my brethren, I feel to say to you, grateful am I for membership in this Church. Thankful am I that I have lived among this people. I want to express my gratitude to hundreds of you who are here today for the courtesies and the hospitality that many of you have extended to me. I realize that it is not because of the man that you have extended these courtesies, but because he represented the Lord as his humble servant. You have earned your blessing and will continue to have it for all your kind deeds extended to his servants.

Now, as I stand here I realize that those who gave their lives in the early rise of the Church, including Joseph Smith and Hyrum, his brother, could have run away from the danger that threatened them. They knew, however, that that was not the thing their Heavenly Father desired. So they remained behind, after having finished their work; and under the leadership and direction of the Prophet, who by the way was the younger of the two brothers, builded a temple to God on the banks of the mighty Mississippi River in the beautiful city of Nauvoo, and they built it to completion far enough so that the ordinances of the Holy Priesthood were administered, and marriage for eternity was consummated therein. And since the erection of the Nauvoo Temple, the same blessings given there have followed in the other temples to the number of nine. Think of it, my brethren. Beginning only a comparatively few years ago with six members, day by day the work of God has gone forward among the children of men. No longer are the Latter-day Saints despised as they used to be, because the adversary had misrepresented them, but they are now

(Continued on next page)

PRESIDENT GEORGE ALBERT SMITH

respected by great and good men everywhere because of what has been accomplished. We could not have made these achievements except that our Heavenly Father had made it possible for us to do it. So, we ought to be thankful this day.

I ask that the Lord may take us to our homes when we have finished our labors with this conference, and that each of us will go back to the roof that shelters us, wherever it may be, with the renewed determination that God, being our helper, we will prove worthy of him in whose image we have been created. If we will do that, there will radiate from our very presence, wherever we go, a power of righteousness, and the communities in which we live will be blessed thereby.

I am grateful to these wonderful organizations, without naming them, that have carried their part of the responsibility. You voted for the leadership of these here today. I am grateful for the Tabernacle choir and the other glorious choirs that we have throughout the Church. This marvelous Tabernacle choir and organ that hold forth every Sabbath day have preached the gospel to the ends of the earth, because its program has been carried everywhere. And then we have the Singing Mothers of the Relief Society. They not only do what the Lord desires them to do in their lives, but they sing praises to him and teach others to do the same.

How blessed we are in this house, sanctified to God by the teachings that have been given here by righteous men and women. Here we are today, not as a conglomerate community, but as a band of brothers and sisters, worshipping at the same shrine, praying to the same God, living the same gospel, keeping our homes under the supervision of the same spirit. I don't know how any one of us can enjoy these blessings without having his feelings exalted and from the depths of his soul thank him who bestows upon us all our blessings.

I pray that our Heavenly Father may continue his favor; that peace, comfort, and satisfaction may abide in your homes; that these men who are in the various mission fields of the earth, may be magnified before the people and exercise the authority that has been conferred upon them to build, not destroy, but to build a better world that our Heavenly Father will be delighted to honor and to bless because of its righteousness. The Lord bless you in your missionary fields of labor, and all of you men in your various callings, all you women in your homes and abiding places, and the organizations with which you are identified. May the Lord bestow every blessing, and I pray that his spirit may continue with us today, hence forth and forever; and when the time comes that we shall stand before

the Great Judge, where we all will report some day, that we will find our record of such a character that the Lord will say to us,

... Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; Enter thou into the joy of thy Lord. (Matt. 25:23.)

I pray that this may be our blessing and the blessing of every soul that we can influence by lives of righteousness and worthy example, all of which I ask in the name of Jesus Christ, our Lord. Amen.

GEORGE F. RICHARDS

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his righteousness; and all these things shall be added unto you. (Matt. 6:33.)

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also. (Matt. 6:19-21.)

The Lord requires our undivided affection, our whole heart.

... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. (Matt. 22:37.)

Quoting from "Gems of Thought" by George W. Brown, Rev. Dr. John Wesley Duncan says:

If the tithe is not a present obligation, not in force, then we reply the scriptures are meaningless in their teaching on the subject; and furthermore, if this be not God's plan for financing his kingdom, he has no plan.

Rev. E. M. Runyon says:

The man who religiously tithes his income is a doubly converted man. Tithing weans him away from covetousness, which in scripture is classed along with stealing, adultery and drunkenness, in its power to alienate a man from God. (p. 12.)

John H. Holliday says:

One of the plainest teachings of the word of God is the obligation of stewardship. Over and over again it is enjoined upon man as a duty under all circumstances. We are to give not only our substance, but our time, and our talents. God claims all. They are his gift to us. What he entrusts to us is to be used for his kingdom and his glory. With these commandments go promises of rich rewards that are received by those who obey, as myriads here and above can attest. The systematic giving that the tithe compels is full of blessing. It gives one the ability to have something always for a deserving object. It cuts out the roots of selfishness. It nourishes the virtues of brotherly love and helpfulness. It realizes the privilege of being a co-worker with God, and it creates that cheerfulness in the giver that makes God love him. How wonderful that we can endear ourselves to

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the great God in such a simple way. How wicked and foolish if we do not. (p. 23.)

Harry Whitcomb says:

While the tithe would fill a long-felt want, and abundantly finance all the great enterprises of the church, that is not why we should tithe. The reason why we must tithe is because the word of God clearly commands it. ... God might have annulled the law of the tithe by the word of him who came "Not to destroy the law, but to fulfill it," but instead Jesus laid a tremendous emphasis, and an untold weight of obligation on the old law, when he said that men ought to tithe. How that ponderous "ought" from Jesus' lips should thunder in our ears, and in our hearts, and in our consciences. (p. 56.)

I quote from *The Deseret News* of September 23, 1915:

The Baptist state convention closes its annual sessions this evening, after an eventful and pleasant meeting with an attendance gratifying to those in charge. A feature of today was an address by the Rev. Dr. L. S. Bowerman, pastor of the Immanuel Baptist Church of this city, on "Tithing, the Minimum Basis of Giving." He strongly advocated the ten percent tithing system, as it obtained in the Mormon Church, remarking, incidentally, "We ought to be as fully religious as the Mormons." "Since the days of Abraham, a thousand years before Moses was born," said Dr. Bowerman, "the tithing system was inaugurated, and so took the precedence of the Mosaic law."

The speaker traced the history of the tithing system through the Old Testament, and showed its indorsement in the New Testament, closing his address by showing the promises of God to the individual and the nation who paid their tithing to his service and for his cause, that they should prosper in the end not only in the goods of this world, but as recipients of spiritual blessings. Dr. Bowerman's address was very well received and was considered one of the most scholarly addresses of the convention.

Rev. A. N. Fisher of Pasadena, California, said that:

While the Methodist Church has not adopted the tithing system to raise funds for its support, the plan was sanctioned at the national convention of Methodists which was recently held in Indianapolis. Mr. Fisher said that this system was right and successful inasmuch as the church now employing it (L.D.S.) is in most satisfactory financial circumstances. The plan, he declared appealed to the 3,700 delegates to the convention. It was, he stated, the most representative gathering ever held in the interests of the Methodist Church.

THE Church of Christ is destined to bless the whole world by reforming it. It will eventually correct all the great evils of society and lift mankind to a higher level, physically, morally, and spiritually. It is a worthy cause in which to be engaged and for which to spend our means and talents. It is the greatest reform movement of the age. It is bound to succeed, for it is founded upon true principles revealed

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anew from heaven. Those who aid in its establishment and growth shall surely share in the happiness and satisfaction, as well as the honor and glory of such a mighty work.

The poor receive assistance from the tithes, and to withhold the tithing defeats that part of God's plan.

Therefore to him that knoweth to do good, and doeth it not, to him it is sin. (James 4:17.)

But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.

Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments? (D. & C. 58:29-30.)

Behold, now it is called today until the coming of the Son of Man, and verily it is

a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming. (D. & C. 64:23.)

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. (Malachi 4:1-2.)

President Joseph F. Smith said:

There are other books which not only credit what has been paid, but show what ought to have been paid. (Temple Historical Record, p. 47.)

Does our tithing account balance?

President Heber J. Grant made this statement:

I desire the resignation of every man

presiding over the people who does not believe in the law of tithing.

He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you. (D. & C. 41:5.)

And I give unto you a commandment . . . that ye shall live by every word which proceedeth forth out of the mouth of God. (D. & C. 98:11.)

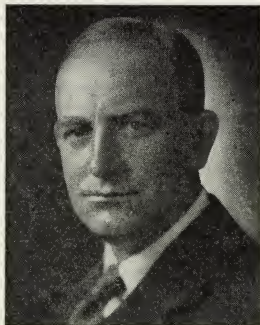
Be diligent in keeping all my commandments, lest judgments come upon you, and your faith fail you, and your enemies triumph over you. (D. & C. 136:42.)

May the Lord bless you, my brethren and sisters, and all of us, with faith to pay our tithing honestly, to give our offerings generously, and to maintain our integrity to the truth and help carry on the work to the end, I pray in the name of Jesus Christ. Amen.

FRIDAY AFTERNOON SESSION

OSCAR A. KIRKHAM

Of the First Council of the Seventy



OSCAR A. KIRKHAM

Address delivered at the Friday afternoon session of the 116th semi-annual general conference October 5, 1945, in the Tabernacle

I TRUST that I may enjoy the blessings of the Spirit of the Lord. For fifteen years I had the pleasure and the inspiration of working at the side of President George Albert Smith, when he was general superintendent of the Young Men's Mutual Improvement Association and I was the executive secretary. I want to bear testimony to the knowledge that comes with intimate association, of how kindly this man

has been in his judgment, the inspiration of his leadership, and his outstanding love of youth. The great national organization of scouting has presented to President Smith the Silver Buffalo award which is a recognition of one who has served and loved the youth of America with an outstanding record. There are not many men in the Union who have this privilege bestowed upon them, which has come to our beloved President. It is not only here in this land that he is loved. Just a few days ago I was in Canada with John Stiles, executive commissioner of the Scouts of Canada, who expressed to me personally his great delight in the coming of new responsibilities, as he said, "to the man I love, George Albert Smith."

I am happy also at this conference time to know that peace has come again and especially as it relates to our own Church service and work. I was delighted to read the announcement that the Relief Society is going to have a new home, a home of its own. The great thing in life in working with people is forever to preserve their pride, the pride of organization, no matter what that group may be. I have always been very proud of the recognition that the leadership of this Church has given to the women of the Church. Now it has received another lovely expression through the approval of the building of a home of their own. I am happy to know that the Sunday Schools can now go forward. They have been progressing, but can now go forward with greater strength. I am happy to know that the Young Men's and Young Women's Improvement associations, with their great general boards can go forward; these organizations that work so closely with youth and with the spiritual growth of the Church. They deal with youth and youth's desires, trends, and aptitudes. Just think, I recall that in one year over one hundred twenty-

eight thousand young people in this Church took part in the activities of those two great organizations. That's what youth needs—the opportunity to express itself in some worthy task. I hope that the leadership of this Church will turn more and more opportunities to youth. Let us stand on the sidelines and watch the unfolding, yes, of destiny with youth. They are waiting; they are ready; and I have faith in them.

I remember at one of our great June conferences twenty-seven couples came to be married in the temple. They had played together; they had prayed together; they came to the house of God together.

I rejoice in the great Primary Association, especially in the one great activity of their hospital. I have a Jewish friend who for the past few years, if I don't call upon him to assist the hospital, calls on me and says, "Well, Oscar, what can I do this year?" and he has made a number of gifts to that institution. But I love the activity associated with it, for happy playing children give of their pennies to the handicapped. How beautiful that is!

I speak of these auxiliary organizations because we have so often, in our religious progress, and I think correctly so, paid our respects and our appeal to the great body of the priesthood, the great authoritative, responsible body of the priesthood of the Church, in its progress. But I, out of the years, feel restrained to say my humble words in support of these great auxiliaries. I have met with the boards and felt their spirit, heard their testimonies, known of their desires, and they have only one aim: to serve God and see his great work go forward.

I REJOICE with you in the coming of the great opportunity in our Church for missionary service. I feel it very
(Continued on next page)

OSCAR A. KIRKHAM

definitely personally. I rejoiced in an all-day session in the temple just day before yesterday with the mission presidents of the great missions of the United States, and heard their appeal for more missionaries and heard how they have tried to hold the ranks of scattered branches where they have no missionaries. Many of the states of the Union are without a missionary. May God grant that that spirit may come to us in rich abundance, for it is an outstanding purpose of this Church to carry the word of God to all people. How beautiful is the gospel of Jesus Christ, and how fortunate are they who have the privilege of carrying that message! Its simplicity, its beauty, its strength! Just take the first few fundamental principles: faith—how natural it is that God put in his great plan faith in God and his Son Jesus Christ, and for us in this dispensation, faith in the divine mission of the Prophet Joseph Smith. And repentance naturally comes when the heart and the soul are awakened; that repentance which means: "Sin no more. Live the righteous life." And how blessed is baptism, an admission and a testimony of our own willingness to enter into this great cause, and how blessed the divine benediction of the Holy Ghost that follows. See how natural the plan is of the gospel of Jesus Christ; how it unfolds in its simplicity, in its grandeur. The world is waiting for this message. The world is waiting for it. God put it into the heart of every soul this day, in the sound of my voice. I humbly pray that each shall say, "Here I am, Lord. If I am worthy, take me." And may I say this closing word, for it is also the spirit of missionary work.

I heard a young lady in El Paso say not long ago, "Well, Brother Kirkham, you know I have an idea about missionary work. I believe if the Church would just live the gospel plan we wouldn't have to have much missionary work. The world would come to us and say, 'We must know more about this people, we must know more about how you live and do and the things you accomplish.'"

God help us to live our religion and catch the inspiration of carrying it abroad, for the greatest blessing will come back to us in so serving, and may God bless the great auxiliaries of this Church in the glorious work they are performing. I humbly pray in the name of Jesus Christ. Amen.

LEGRAND RICHARDS

(Concluded from page 659)

you Latter-day Saints, as a result of my own experience and training, and that of my children, that I know of no better way that we can keep the spirit of God burning in our souls and in their souls than by attending sacrament meetings. When I walked out of our last meeting one day with my son, who was

a teacher in the Aaronic Priesthood, he turned to me and said, "Daddy, if the bishop had not announced the closing song just when he did, I could not have kept my seat another minute." And I thanked the Lord that my boy was there to feel that spirit and that power, for

... where two or three are gathered together in my name, there am I in the midst of them. (Matt. 18:20.)

WHEN I think of how marvelously the Lord has provided for our spiritual growth and edification and advancement, and how dilatory some of us are in accepting his invitation, I feel, as I imagine Alma did, of old, when he said:

O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth. (Alma 29:1.)

that I might be able to make the Saints realize the importance of their responsibilities in these matters. I wonder, when Jesus does meet according to his promise, and there are groups of two

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or three where there might be tens or hundreds, if he does not feel as he did when he stood overlooking Jerusalem and cried out,

O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not! (Matt. 23:37.)

Then he adds:

Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. (Matt. 23:38-39.)

May we accept his invitation, mingle with the Saints, strengthen the wards in their meetings where we reside, that we may not have a spirit of darkness come over us and that our houses may not be left desolate unto us.

May God bless this great Church and kingdom and all its members, I pray, in the name of Jesus Christ. Amen.

MARVIN O. ASHTON

Of the Presiding Bishopric



MARVIN O. ASHTON

Address delivered at the Friday afternoon session of the 116th semi-annual general conference October 5, 1945, in the Tabernacle

THERE is always safety in either a silent prayer or a request aloud by one having this responsibility. Yes, it is safer to have the prayers in our behalf of those who are listening in. I am keeping in mind some of the words of President McKay in his prayer today, namely: "May those who take part today say those things they should, that when they have finished there will be no regrets." I have in mind also a few words uttered by Sister Kate Barker yesterday in Relief Society conference in her prayer. I thought

those words just a little unusual. They were: "Lord we thank thee for another chance." She was speaking of the world war and that it is now over. In other words, we are all happy and thankful to the Lord that we are still here and have another chance to go on.

So much has been said of late about the atomic bomb that one mentioning it here shows considerable bravery. It takes considerable intelligence, they tell me, to know much about this discovery. Therefore, I can say very little about it. I know this (if you can believe what you read) that where that bomb struck, incident to the first real experiment in the dry hills of New Mexico, that it took the sand of the desert and made glass out of it, so terrific was the generated heat in the explosion. I don't know too much about the damage done by the atomic bomb to the cities where dropped, but I have a prayer in my heart that the explosion of those bombs and the realization of the possibilities of their destruction has done something to the human mind. I must say that years ago I didn't know whether or not I liked the expression "God-fearing people." I thought we shouldn't fear God too much and that we should have his love rather than to be afraid of him. As I grew older, however, I began to think and wonder if there wasn't some sound philosophy in having a kind of fear of God. I hope the realization of the power of this new force will mean a fear in us that is going to drive us closer together in doing right. Yes, I hope the inhabitants of this world will really get together, or to put it in the words of President Truman, "We are going to learn to live together or die together."

The other night, I heard the observation of a lady whose husband was the president of the Rotary Club in San Francisco. She, by virtue of his position, was invited to the big banquet with those peacemakers there. This lady sat beside a delegate, I think, from the Lebanon country. This gentleman was not a Christian, but he turned to her and said something like this: "If this old world is going to get back on its feet, if there is really going to be peace, it is going to be when we get into our hearts kindness towards one another. We must do the kind things such as that One whom you worship who made the trail time and time again from Jericho to Jerusalem."

SOMEONE else has said that we are never going to have peace in the world until peace is in our hearts. If you and I expect peace to come to the world simply by legislative bodies getting around big mahogany tables, we are certainly mistaken. It must come from our dear selves. It is going to come from the proper attitude, one towards another.

I always liked these words of Ella Wheeler Wilcox:

So many Gods, so many creeds
So many paths that wind and wind.
While just the art of being kind
Is what the sad world needs.

If there ever was a time when we should be broad-minded it is now. We are not going to get to first base in this grand game of peace in the world until we are more tolerant. I think that means you, and I think it means me.

Let us be righteous, but not too rigid. You know I have much respect for the rubber tire. Take the tire off your car and put on solid steel wheels. Let the steel fight the hard road instead of rubber doing the job. How far are you going to get? You'll grind up the road—you'll wear out the steel tire, to say nothing of the jolt and the uncomfortable riding you will get. The steel wheel would not last long. I have respect for a rubber tire because it gives and it takes. The fabric is made firm, but it accommodates itself to the road. Now let me not be misunderstood in this comparison. I don't want to be so broad-minded that I forget the standards of this Church and our particular message to the world. May I repeat again the words of Bernard Shaw: "Let's be open-minded, but let's not get in a draft." I have ringing in my ears the words of President Clark at the dedication of the Idaho Falls Temple: "To be tolerant doesn't mean to accept." Let's be tolerant, let's be kind, but let's hold to our own standards. The world is calling louder than ever for real tolerance.

I like the word "practical" used by our Patriarch who has spoken to us today. How practical are you in your thinking—how practical am I? This

getting peace into the world—whose business is it? Again I say it is yours—it is mine. I am thinking of the sign in some of our fields, "No Trespassing, This means you." It means you and me. I won't forget one of the stories they told us while I was going to the L.D.S. University. I think it was in the psychology class. It was the story of the wealthy lady who went to the theater. It was in the days when the coachmen had to stay out in the storm and wait. They say that as she sat witnessing the heart-rending scenes on the stage before her that she wet several handkerchiefs with her tears. But while she was so weeping, her coachman was freezing to death on the outside. She was not practical. Her emotions were off in another world, but those that she should be mindful of, close at hand, were suffering. You good lady in the home, what is your attitude towards your hired girl? Mr. Man of the house, what is your attitude towards the humble man working for you? Yes, and let's go a little further. It works both ways. Mr. Employee, what is your attitude towards the man who gives you employment? What is your attitude towards your neighbor, whether he is a member of your Church or not?

I WAS very much impressed in the temple, day before yesterday, in listening to Elder Cowley speak of the virtues of his brown people in New Zealand. We learn some great lessons from these people. I will not forget in a hurry a little play I saw acted out a couple of years ago by the Papago Indians. The whole setup was teaching the lesson of America being the great melting pot and what the responsibility was of a new immigrant coming to this country in seeking shelter here. The first act showed the big melting pot in the center of the stage. Each immigrant came up to the pot and took a sip of the contents. The Indians made it very clear that when they tasted it, it was displeasing to them. They didn't like the soup. Each withdrew with decided dissatisfaction. Now we come to the second act: each child brought in his hands his heart and put it into the kettle mentioned above. I can see each little brown Indian coming in one at a time, putting his heart into the big melting pot. The last act showed these little people from all parts of the world coming in again to taste of the contents of the pot. Now as they smacked their lips on its contents, they liked the taste of it. *They liked it because their hearts were in it.* This means you and it means me. From now on we will have to look at this whole world as a big melting pot, and we must all put our hearts in it. "We will have to learn to live together or die together." We must take this thing of living happily together more seriously than we have ever done in our lives. We must respect, as never before, the viewpoint of others. If you are an isolationist, you are as far behind the times in your thinking as are the horse and buggy days.

I don't know of anything that has impressed me more the last few months than the little experience we had in Salt Lake City a few weeks ago when the flood came through the cemetery and did its damage. The unfortunate people of the north bench received more water and gravel in their basements and on their lawns than they had ordered. The thing that impressed me was how President Christensen of this particular stake and his people got together. They organized themselves and went into the basements and dug out the debris. They found some basements half full. What impressed me most about this whole program was that as they went from door to door to do the Samaritan act, the question was not asked, "Are the people under this particular roof members of our Church?" They went to every home that was afflicted. I thought that was a grand act. We will have to put more of that stuff, if you please, into our systems. I was interested in what they said of one particular man helping with this work. I don't know whether this man could write out a check for a million dollars or not. That's quite a lot of money, but he was a man of considerable wealth. There he was up to his knees in mud, using the shovel. Someone who knew him well and knew his wealth said to him, "You don't have to do this." Of course he didn't. He could have written a check out to have someone else do it, but what was his comeback when so approached? He said, "Sure, I don't have to do this, but I want to know what the taste of it is along with the rest of these good people." Now that's what is going to convert the world—that's what is going to bring peace.

May the Lord bless us and help us to be tolerant and kind and do unto others as we would like to be done by, I ask in the name of Jesus Christ. Amen.

RICHARD L. EVANS

Of the First Council of the Seventy

Address delivered at the Friday afternoon session of the 116th semi-annual general conference October 5, 1945, in the Tabernacle

IT is thrilling to me, my brothers and sisters, to see this tabernacle filled again at a general conference of the Church. It is a glorious sight to behold.

I should like to express first of all my earnest appreciation for the appointment of Brother Matthew Cowley as a member of the Quorum of the Twelve Apostles. I heard him voice his testimony day before yesterday in the temple, with the mission presidents, and was thrilled with the conviction of it. I must confess that several months ago

(Continued on next page)

I had his name on a list which I was preparing for another purpose.

Since this is an unusual day in Church history, one on which we have sat in solemn assembly and sustained a President of the Church, I should like to express to you my conviction and state to you my acceptance of him as a prophet of the living God, and of all of his predecessors; and likewise my testimony of the divinity of this work and of the divinity of Jesus the Christ.



RICHARD L. EVANS

I should like to echo also some of the things that have already been said concerning President George Albert Smith, borne out in my own experience with him, as to his kindly consideration for all his brethren and all his fellow men. He is considerate and loving and kindly under all circumstances, and on all occasions in my experience, and I am grateful for the privilege of associating with him.

There has been a phrase running through my mind—a phrase as to the perishability of the opportunities for teaching our children. I say perishable because they are opportunities which pass quickly and which never come again. On many occasions I have been impressed with the fact that some of those who were teachers, and even deacons, when the recent war first broke in Europe, have since fought and died for their country. It would be impossible to say what the critical year of a boy's or a girl's life is. Indeed, it would be impossible to say what the critical year of a man's life is. All the years are or may be critical years in our lives; but I feel sure that as parents if we should become too busy or too preoccupied in any single year to keep close to our children, to keep counsel with them, we might find that that was a critical year, and that we had missed a perishable opportunity. They grow up so quickly, these youngsters of ours, and teaching cannot be safely postponed, and loving counsel and close contact with them are essential at all times.

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OFTEN I think we assume that our children know more than they mean so much in our lives, and concerning the principles and the reasons therefor. Because we have lived longer and have learned the reasons for some of these things, we may assume that they likewise know the reasons for them, but frequently they do not. I was particularly impressed with this fact, one day, as I had a casual meeting with a young man in a shop where there were photographs on display of old Salt Lake City scenes. He was a young man whom I had set apart for missionary service, who had returned, was married, was rearing a family, and was then in army uniform, serving his country. I happened to see a picture of the old Salt Lake Theater and made some comments concerning it, as to my own impressions and memories of it, and there appeared on his face a rather unresponsive expression. Finally he said, "You know, Brother Evans, I don't remember the Salt Lake Theater."

Well, it astounded me. Here was a young man, having taken his place in the world, having assumed his obligations in life, who had no memory of something which was for long years one of the great institutions of this community, even up to and including my own arrival at manhood—and yet he had grown up in this community. I began to think back and to count back the years to the time when that glorious old structure was torn down, and I found that indeed he may well not have remembered it. He was probably not more than three or four years old when it was removed.

As it is with physical structures, so it is also with principles, with traditions, with events of history. Things which shape our beliefs and give foundation and stability and meaning to the glorious truths and safeguards in the lives of our parents and grandparents, and in our own lives, we too often assume will somehow, automatically, become understood by our children as we understand them; but, unless we do our duty in passing on a knowledge of these things, we shall find that the next generation have grown up without a knowledge of them.

And this isn't true only of the principles and traditions and truths of the gospel of Jesus Christ, but it is likewise true of the principles that govern this nation, and of the reasons for which they were established and the difficulties by which they were established—why they were fought for and died for, and how precious they are, and why we must be everlastingly vigilant to preserve them. These young people of ours have heard of the Constitution of the United States, of course. They know it to be an historic document with considerable significance, but, unless we find a way to teach them, they may grow up missing something of its significance as a living instrument of freedom and they may unfortunately be led to think that some

of the old fallacies and ancient evils are new and smartly modern principles to be tried and followed. They may not know that such fallacies have been tried over and over again by foolish and unwise peoples in generations past, much to their sorrow and regret.

I plead not only for the constant teaching of our children, and for close association with them, but for unity in our homes as concerning what we teach them, so that parents may not be divided before their children. Our youth will grow up in confusion if parents are in any wise divided in what they stand for and in what they present to their children in their impressionable years. It is not uncommon to see a child "shop" between a mother and a father, picking his time and his purpose where he thinks he will find the greatest leniency at the moment. And while there must be a sympathetic understanding of the point of view of our young people, we must not be inclined to give in to them on things which we know to be improper or unwise—not even if they confront us with the age-old argument that all the other mothers and fathers are letting their children do it. It is a difficult argument to meet, but one which must be firmly and wisely met.

I am grateful, my brethren and sisters, for my membership in this Church, for my fellowship with you. May God's blessings be with us in our homes, and in all that we undertake in life, and may we not let the opportunities that we have to counsel with our children perish without our having made the most of them, I ask, in the name of the Lord Jesus Christ. Amen.

HAROLD B. LEE

(Continued from page 651)

pose in sending to us, in this dispensation, the everlasting covenant was that it would

... be a light to the world, and to be a standard for my people, and for the gentiles to seek to it, and to be a messenger before my face to prepare the way before me. (D. & C. 45:9.)

Hundreds of years ago the Prophet Isaiah saw our day and prophesied of it:

... the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us his ways, and we will walk in his paths. (Isaiah 2:2-3.)

Obviously that prophecy had reference to the Lord's covenant children in this dispensation who were to be as a leaven to the world, to lead them to that glorious day of peace when men should "beat their swords into plowshares and their spears into pruning-hooks" and when nations would learn of war no more.

The Lord spoke of this our day of terrible conflict as a day when the whole world would seem to be in commotion, but he counseled his people,

Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold, it cometh quickly, saith the Lord. (D. & C. 87:8.)

And then he comforted his people with these words:

And the glory of the Lord shall be there, and the terror of the Lord also shall be there, inasmuch that the wicked will not come unto it, and it shall be called Zion. (D. & C. 45:67.)

And again he has said concerning the blessing that would come to the faithful in his day:

Mine indignation is soon to be poured out without measure upon all nations; and this will I do when the cup of their iniquity is full. And in that day all who are found upon the watch-tower, or in other words, all mine Israel, shall be saved. . . . Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands; he still and know that I am God. (D. & C. 101:11-12, 16.)

Against the daily temptations that come to influence us to live below the standards that we profess and teach, the Lord admonishes us first with a blessing as he has said to his disciples:

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. . . . for so persecuted they the prophets which were before you. (Matt. 5:11-12.)

And then he warns us:

Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets. (Luke 6:26.)

While it becomes us to seek the good will of righteous men and women everywhere, it is well for us to remember that when the lewd, the immoral, and the corrupt begin to compliment us and to curry favor with us, that we had better begin to examine ourselves to see if we are doing our full duty. The Apostle Peter said to the Saints in his day:

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light. (1 Peter 2:9.)

Our failure to be a "peculiar" people in maintaining our standards, despite the jeers and the criticisms of the crowd, will be our failure to be chosen for that calling to which we are called.

The Lord has told us,

Behold, there are many called, but few are chosen. (D. & C. 121:34.)

And then in the same revelation points out two reasons why men fail of their blessings. The first reason he gives is that their hearts are set so much upon the things of this world, and the second is that they aspire so much to the honors of men. So then as Church members let us beware lest we set our hearts upon the things of this world and lest we aspire so much to the honors of men that we compromise our standards. If we do so, we will be cut off in the day of judgment and will lose our blessings. Our reward for daring to live the gospel despite the oppositions from the outside world

will be to have blessings added upon our heads forever and forever.

As the Lord counsels us in this day to be mindful of the standards that we should maintain before the world, I have remembered the repeated incidents that have been told which indicate that the eyes of the world are upon this Church and its young manhood and womanhood. In almost every incident where a young man has been converted to the Church by our boys in military service, he has told us that he was drawn to the Church because of the clean, pure life of some Latter-day Saint boy with whom he was associated. This is a day of demonstration when we as Latter-day Saints by our lives will preach more the gospel of truth than by all the words that we may conjure up. The Lord has said to us:

For Zion must increase in beauty, and in holiness, her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments. (D. & C. 82:14.)

May the Lord bless us with the strength to do so, and may everyone who has named his name, be true to that name and live the covenants that he has taken as a member of the Church, and may youth everywhere echo the sentiments that these fine young men have reported to us, and remember that virtue and purity and integrity are the things that mark them as living above the things of the world. May the Lord bless us all with the power and strength to maintain the standards which our Father has given to us in his everlasting covenant. I pray humbly, in the name of the Lord Jesus Christ. Amen.

SATURDAY MORNING SESSION

STEPHEN L RICHARDS

(Continued from page 644)

themselves send their sons and daughters. Widows toil and scrimp to keep a missionary. Girls work to provide the necessary expense for their brothers, young husbands, and for themselves. Quorums, wards, and societies contribute, and occasionally a rich man opens up a generous heart and maintains a half dozen in the mission field.

Those who go are blessed, and the homes and communities which send them also. Crude country boys from the farm and the range have been exposed to the education and culture of extensive travel and metropolitan life in great cities. Young men from the cities have been subjected to the rigors of the most primitive, rural life. The knowledge, the tolerance, the adventure, the polish, and the experience which worldwide travel brings have been, during the whole history of the Church, the product of our missionary system. I feel sure that in no other communities on the earth is the percentage of those who have "seen the world" so

large as in the villages, towns, and cities of the Latter-day Saints.

Such benefits, however, while important, are but incidental. The more vital results are deeper than enlarged information and polish. The fundamental character of our manhood and womanhood has been improved. Sacrifice has taught self-control. Giving has made for generosity as it always does. Teaching the virtues has brought them into application, and high spirituality has ingrained testimony and soul development. The general uplift in all standards of living which the Church has brought to its adherents is in no small measure directly attributable to its missionary system. How it has blessed the home! Fathers who have paid and prayed; mothers, wives, sisters, and sweethearts who have been anxious and worried and true. Little tots whose first lisped prayers have been, "Please, God, keep our missionary," have made the home a sanctuary, indeed, the foundation of our religious life.

THIS remarkable missionary work has been accomplished by humble men

and women. Their equipment in the main has not been the training of schools. It has been the influence and discipline of good homes, Church organization, and individual testimony. Their testimonies and their lives have been more potential than their preaching. The only eloquence they have required to deliver their message is the eloquence of the message itself portrayed in the devotion and purity of their lives. They have never had to rant and yell, nor chant and sigh, to make a convert. They have carried the natural simple joyous message of the Christ in a natural cheerful way. Was that not the Savior's way? Did he not ever suit the lesson to the people in their language and understanding? Have we any evidence that he employed rituals, ministerial garb, and sonorous phrases to make it impressive? I think we have not, and I advance as a worthy argument for the divine authenticity of the gospel we bear, the manner of its presentation by the missionaries of the Church.

What these ambassadors of the Lord

(Continued on next page)

have done for individuals, families, communities, and nations would fill books. A million hearts swell today in gratitude for their blessed service. A man contemplates his home, the loving family which surrounds him, his prosperous business, the esteem of his fellow men, the fraternity of his brethren in the priesthood, his faith, his contentment, his glorious hopes and from the depths of his soul he cries, "God bless the missionary who brought me this."

So this is our work—to spread the restored gospel of righteousness and peace throughout the world. I think I do not need to make a case for the need of it. It seems to me that experiences of the last few years and of the present hour are sufficient to convince every observant, thoughtful person of that need.

Here then, in the respite from the ravages of war, is a new day for the proclamation of the word of God. New and more extended opportunities are forthcoming. New methods of transportation and communication are available, and I can but think that hundreds and thousands of our gallant boys who have contributed so much to the liberation of the oppressed peoples of the world will find a kindlier reception than our missionaries have ever heretofore enjoyed.

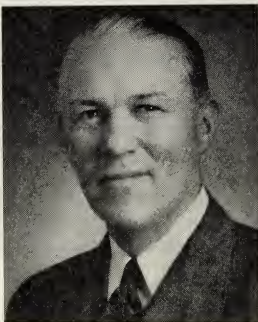
WILL you, my brethren and sisters in the Church of Christ, accept the challenge of this new day? Will you set your houses in order, temporally and spiritually, and send forth ambassadors of truth, good will, and peace to a destitute world, whose need for bread is great but whose need for the "bread of life" is greater? I believe you will. I believe that large numbers of our young men returning from the armed services will wish to fill missions before entering upon postwar employment. When they and other men who hold the priesthood can be relieved from the exactions which the war has placed upon them, they will want to go into the mission field. Then many of our sisters can go with them and render service under the protection and direction of the priesthood of God. I believe, too, that thousands of our families who have been blessed with comparative affluence in these times will wish to devote a portion of their means to this great altruistic endeavor.

What a blessing it will be to our members and establishments in distant lands to welcome the missionaries back again, and what a boon it will be to all people everywhere to hear the pure word of God spoken by his appointed servants. "How beautiful upon the mountains are the feet of those that bring glad tidings of good things, . . . (D. & C. 128:19.)

God bless us, my people, that we may take up our work again with resolution to give generously as we have received generously, I humbly pray, in the name of our Lord, Jesus Christ. Amen.

NICHOLAS G. SMITH

Assistant to the Council of the Twelve



NICHOLAS G. SMITH

Address delivered at the Saturday morning session of the 116th semi-annual general conference October 6, 1945, in the Tabernacle

MY brothers and sisters, this conference has been a thrilling one for all of us. I am sure.

When President Joseph F. Smith was first voted upon as President of the Church in solemn assembly, I had the privilege of sitting here and voting for him. When President Grant was chosen, I was in Africa and missed that opportunity. Yesterday, as my own brother was voted upon, I thrilled to the very finger tips.

And in the selection of the new apostle I rejoice greatly. I was the bishop in the ward where his family resided, and on many an occasion I have had the opportunity of saying to President Grant: "President, that Cowley family is a model. Young Matt has been superintendent of our Mutual Improvement Association; his sister is president of our young women's organization; his brother, Gloyd, is in the superintendency of our Mutual. They are an inspiration." To see this young man come home from the mission field endowed with the great gift of spirituality and vision and be selected to sit in the same council in which his father sat and be one of the leaders of this people, shows us how our Heavenly Father works. I am so pleased with this selection. He has been giving in accordance with the thought that has been expressed throughout this conference, as have so many of our good people.

THIS morning I saw and conversed with an eighteen-year-old girl. She had spent much of her life away from the wards and stakes, rather out

amongst the people of the world, attending school. Her associates were not members of her own Church. She has been more or less on the defense all of her life. She spent last year in a private school in one of the large cities in the East. There, in attendance, were girls of prominent families, people who knew not God as she knew him, and in her association with these other girls, she said, "They seemed to be looking for something. They did not know what it was, but they were not at peace; constantly they were asking me why I was so happy. One girl I talked with for some hours, and this girl said, 'I see what you mean. I think I understand,' but she did not know just what to do about it all. And then she said, 'What is it that gives you this, that makes you so contented?'" This eighteen-year-old girl said: "I have been talking to you pure Mormonism."

Those of our children who are reared in the homes of faithful Latter-day Saints, when they go out into the world have a great ability to do good. Just before coming to this meeting a father came into my office with his son twenty-two years of age. He had returned from overseas where he had spent a couple of years fighting, and he wants to go back on a mission of love. I questioned him as to his chastity, and he assured me that he had kept himself clean and spotless, although he had been engaged in a great conflict. He had seen sin, but in his visit over there he found Saints and associated with them, and their effect upon him had been of an uplifting nature. Now he is home for a few days, but he wants to go back. Having filled that mission, he wants to go on another mission. He wants to give and not to get.

THEY speak of peace, but is there peace? When you read in the papers of the constant bickering, the avarice of men that has been spoken of from this pulpit during this conference, the desire to get that which other men have, how tragic it is. It is this thing that causes dissension and trouble throughout the universe, and that has been warned against since the beginning of time, which has such a hold upon the people. We Latter-day Saints have a great responsibility, and as Latter-day Saints if we could but live our religion, what an effect it would have upon the people. As we go through our villages and towns, and see our membership working in the fields upon the Sabbath day, we wonder what they are thinking of, whether they are thinking of giving or only of getting. If we could just mend that one thing and remember to observe and keep holy the Sabbath day, then we would be better able to give, because the Lord would bless us so that we could give in greater abundance.

In the Ten Commandments, the last one is a great sermon to this great world of ours, and if we are ever going

to have peace and if we are ever going to do away with war and contention, then we must put our lives in line with that tenth Commandment:

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's. (Exodus 20: 17.)

If we could but do that!

Jeremiah, in speaking of Judah said:

... From the least of them even unto the greatest of them every one is given to covetousness; and ... [are] saying, Peace, peace; when there is no peace. (Jer. 6:13-14.)

God help us to appreciate and understand that in this modern day he has, through his Prophet Joseph Smith, given us a grave warning, and he means every one of us, for in the fifty-sixth section of the Doctrine and Covenants, he says:

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!

Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands. (D. & C. 56:16-17.)

A just God has warned us, my brothers and sisters. Now the opportunity is opening up. These thousands of young men will be returning home. The experiences they have undergone have prepared them to go out into the mission field to tell of the restoration of the gospel of Jesus Christ through that fourteen-year-old lad, Joseph Smith. I pray that the spirit of which Brother Stephen L. Richards has just spoken, the desire to give, may spread throughout the Church, that every boy and every girl who desires to go, may have that opportunity to go to the ends of the earth and warn this generation. This is my prayer in Jesus' name. Amen.

LEVI EDGAR YOUNG

(Concluded from page 658)

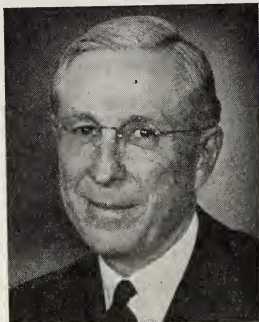
more in danger of sacrificing truth for wrong. Truly do we know that the man who holds the priesthood of God has a principle higher than any that has gone before; that man whose policy, whose statesmanship, whose legislation, whose faith involves the highest reach possible of the human understanding in the spiritual direction—that man will endure and will help save the world.

We can, my brethren, be honest, intelligent, truthful; we can be courageous, just, and valiant. We can bear

witness that this is God's work, and we can be consciously grateful for all the resources, for all the opportunities which are ours. We can be faithful and zealous. These things we are certain of; if we will do our part, in faith, God will give the increase.

CLIFFORD E. YOUNG

Assistant to the Council of the Twelve



CLIFFORD E. YOUNG

Address delivered at the Saturday morning session of the 116th semi-annual general conference October 6, 1945, in the Tabernacle

I do trust, my brethren and sisters, that what I may say shall not in any way detract from the great spiritual uplift that we have felt in the addresses that have been given here this morning; that you shall not feel that I am letting you down in what I wish to say.

I, with you, am deeply interested in the welfare of these boys who are coming home from the service. They are facing some acute problems and they need our help and our sustaining faith and power. I recognize the fact that the boys who have gone into the service—and there are thousands of them—have come back with their spiritual attitude greatly strengthened. They are reflecting a great faith, and many of them have acquired testimonies that they heretofore did not have. There are many evidences of the divine interposition of Providence in their behalf, and these boys are coming home renewed and strengthened. Many of them will wish to go into the mission field, and I can think of nothing that they can do that will do more for them to heal the wounds—not the physical wounds, but the wounds that they have had and experienced while in war. War inflicts many wounds, and many of them never heal. These boys of whom

I speak are coming home strong spiritually, their testimonies increased, and there is evidence of great faith. The mission field will afford a wonderful opportunity for them to give expression to these high impulses. Then, too, many of them will want to go to school, and that we can endorse wholeheartedly, and under the G.I. Bill of Rights provided by the government, many of the boys, who will, may be given the opportunity of completing their college work or their high school work, and thus better fit themselves for the affairs and experiences of life. These are the boys for whom we need not have so much concern. There is another class for which we need to have, and do have, considerable anxiety. They are the boys who are coming home rather cynical.

Just recently I had the experience of contacting two returned servicemen, both of whom wanted some financial help, both of them qualified under the new G.I. Bill of Rights program. One of them had lost his forearm in battle. He had been confined in the hospital where he had been provided with an equipment whereby he felt he could meet the problems of life, and earn a living. He wanted to begin with a little poultry farm, and that was perfectly legitimate. He had married shortly before going into the war and has a wife and two children. His attitude is very fine. He has no money, but under the program the way is opened for him to undertake such a project. When we asked him how he would pay it, he said, "I'll pay it. I'll pay every cent of it." He outlined his plans of operation, and it was very evident that his morale was strong and that he would not fail.

Another returned soldier came to us wanting financial help, and when we asked him how he was going to meet the obligation, he sharply replied, "Oh, that's somebody else's worry and not mine." And thus you have two attitudes that we have to meet. Our boys must learn that an obligation is an obligation, and when entered into, it must be paid. We must not permit our boys to let down in their morale. I realize it is going to be difficult, but we need, as never before, to inculcate in our youth, in the boys of whom I speak, the fundamental concepts that have always prevailed in this Church, namely, that we must stand largely on our own. I do not decry the necessity of helping our boys—they need it—but we must help them to help themselves. We must follow the injunctions that have been fundamental in this Church, that are part of the great welfare program of the Church, namely, that we teach our boys that they be self-sustaining. Hardship and poverty did not hurt your parents and mine, nor our grandparents. Indeed, the very foundation of this Church, its growth here, its strength here, was made possible because of the hardships and the struggles, because of the fact that our par-

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ents had to pay, and they had to pay from their own resources. And so in this day, when every effort is being made, (and I hope you will pardon me if I say this, but it is a fact), every effort is being made to soften our youth, we must stand firm and secure and abide by those concepts that have made us what we are today, that have given us character and strength.

So, my brothers and sisters, may we maintain this attitude in handling the problems of our youth. They are mighty; they will be hard for our boys. We must give them counsel and guidance. We must advise them to keep away from debt, just as far as they can. They should go in debt only when they can see the way out to pay. That is the only justification, that and the justification of helping them to sustain themselves. In the last world war we had ample experience to illustrate the dangers of going in debt. Money was made easily, and when the depression came, one of the great contributing factors to the distress of so many of our people was the bondage of debt, and they were unable to pay because the resources they had would not earn sufficient to pay. Those who had no debt went through the depression and came out maintaining their integrity. And I'm sure, my brothers and sisters, that if we encourage too much debt, our boys will encounter the same difficulties, because some day they will have to pay. May we use every effort that we have, to preserve the integrity of our youth in meeting these acute problems.

One other phase of this matter, I can only touch on. Our first obligation as parents is to our boys, and it is to us as parents to whom our boys should first look for help. That is fundamental. The family first, then the quorum, then other agencies if these fail, but my obligation first, above all, is to help my boy to readjust when he comes home, to help him to find employment, to get him back on the farm, or in the business that I may be interested in. That is primarily an obligation with us as parents, and if we will keep that in mind, we will not go off in byways that might lead to disaster, not become complacent and feel that someone else should shoulder this responsibility.

My time is up. May the Lord impress upon us the absolute necessity of following the concepts that are a part of this Church. By arising and raising our hands we have indicated our willingness to sustain those who direct us. May we sustain them in the counsel that they give in these important matters, I humbly pray, in the name of Jesus Christ. Amen.

ALBERT E. BOWEN

(Continued from page 649)

very freedom of which the western world boasts, reaching its greatest perfection in the United States of America,

owes its existence to the Christian teaching about human brotherhood and the worth and dignity of the human soul. These are fruits of that message which Jesus commissioned his disciples to bear to all the world. The very progress of invention and scientific discovery itself, which has done so much for the material emancipation of man, is born of that freedom, as comparison with the backward nations of the world will disclose. It is to Christ's message—not to scholastic research—that we turn for what we know about the meaning and purpose of life and the controlling power of spiritual and moral law. No one may conceive the degree in which the world would be impoverished if that little band of disciples had not devoutly believed and through their belief perpetuated the teaching.

Its doctrine has been so thoroughly absorbed into the life of Christian nations, particularly our own, that quite unconsciously men resort to it as furnishing the standard for measuring the validity of the acts of their fellows. When we call some things good and others bad, some courses right and others wrong, we are evaluating them by comparison with the standards set in the teachings of the Master. When the politician condemns the practices of his adversary in matters of human behavior, he resorts to Christ's teachings, perhaps unknowingly, for the ideal by comparison with which the criticized acts are revealed as wrong. His own promises of betterment likewise are in the pattern of ideals drawn from the same source. All that we have that is best in our individual lives and in our national life we draw from what was preserved to the world by those sacrificing early Christians who through suffering and death perpetuated the teachings that had been committed to them. It is fresh in the memory of all of us, growing out of recent and earlier example, that tyrants seeking to impose their evil despotisms have to begin by a crusade intended to root out and destroy the doctrines ingrained in their peoples through centuries of absorption of Christian thought. In these considerations lies the answer to the question whether the sacrifices made were justified and whether by compromise, accommodation, and the practice of expediency those early sufferers might have avoided persecution and conflict with the empire. Over and beyond all these, those doctrines taught the achievement of immortality through the Lord's death and the plan for achieving eternal life, which is exaltation in the celestial kingdom of God.

LET us take another example out of our own history. Our people began the building of their city at Nauvoo stripped bare. They had been pillaged, despoiled, and driven. In a scant six years they had established a flourishing city. Many of their houses still stand, respectable dwellings in this modern day. They were driven out in winter.

From the Iowa shores of the river they could see the lights in their comfortable homes while babes were born in wind and sleet with no other protection than that afforded by their canvas-covered wagons. From there they made their weary journey across prairies, through rivers, and over mountains to these desolate valleys. The line of their march was marked by the graves of their dead. Here they endured privation, hardship, hunger. They didn't have to do any of that. They would have had only to renounce their belief to be let alone where they were. This is demonstrated by the fact that some did just that and remained unmolested. They chose rather to endure the want and misery and suffering that became their portion because they believed. That is the quality of belief that saves. There is no lip service in that. It transcends the bounds of pretense and sham and self-seeking, and anchors itself in unyielding conviction.

It is possible to say that they were wrong—mistaken in their belief. It is possible to say that they were imprudent and unwise. But it is not possible to deny the depth of their conviction nor the integrity of their manhood. Neither may the power of their belief be ginsaid. Their achievement stands revealed to the world. Men do not gather grapes from thorns nor figs from thistles. Those who do not accept their beliefs may feel themselves justified. But we who profess their faith may not escape its high demands. Are we willing to endure what they endured for our beliefs? Do those beliefs mean so much to us? Are they that important in our appraisals? Either those beliefs are founded in truth or they are not. If not, then the system reared upon them should in the nature of things have fallen apart long ago. If they are so founded, then those who profess them may not temporize. We today may not meet the same tests they did, but we shall have to face tests just as searching and perhaps harder to be borne.

We still have to carry the banner. The doctrines by which they lived still require to be perpetuated and spread. Their perpetuation exacts of us the same unwavering steadfastness of conviction as actuated those who established us here. We may not be dispossessed, or driven out, or find a wilderness to reclaim. But we shall be engaged by counter influences perhaps more insidious and therefore more difficult to discern, less easy to understand or to sense the danger of, for we live in a world seething in a welter of confusion.

WHETHER we recognize it or not, it is beliefs—the beliefs that get themselves accepted—that rule the world. Those beliefs may exalt a nation or drag it down to degeneracy and degradation depending upon their inherent quality. Ships and tanks and airplanes and guns, while necessary im-

plements for waging physical warfare, are not the real source of a nation's strength. Its strength lies in the basic integrity of its people and that depends upon the beliefs they cherish which fashion their lives. The shooting war is over, but peace in its accurate sense is not here. It will not be until it is set up in the hearts of men. The war of ideas is still raging in the world. Opposing beliefs are contending for supremacy. All are clamorously recruiting converts. The business of shaping thought, establishing beliefs, getting ideas accepted, is the most important as well as the most active and flourishing business in the world today.

It is with ideas, beliefs, that we are concerned, for the very safety of the world and of mankind depends upon the nature of the beliefs that get themselves adopted. Our message is the same message Jesus gave to his disciples, namely that men should believe in him, a belief with a conviction that eventuates in living his doctrines. The commission to spread it in the world still stands. The means remains the same, teaching by those who believe. It cannot be done by unbelievers. The doctrines still possess saving power. "He that believeth . . . shall be saved." But there can be no compromise of principles.

There will be scoffers and deriders. Can we stand derision and still stand unmoved? There will be those in and out of our own membership who will deplore as trivial the differences of belief which set us apart by ourselves, who will recommend that for the sake of easy fraternization we relax in our distinguishing doctrines enough to extinguish apparent differences. It is so much easier and more comfortable to conform to the customs and ideas about us. A little dilution of our beliefs, it will be said, can do no harm.

Probably the disciples of Jesus could have escaped persecution if they had been willing to yield a little and had contented themselves with proclaiming him as a great teacher. If they had just refrained from declaring that he was the Son of God, they probably would have had little difficulty. That would have made their teaching palatable and improved the social and fraternal relations between them and their neighbors. But his Messiahship was the essence of his message. It is the thing that gave it authority. It was that which gave it saving power. Delete that, for purposes of courting favor and being agreeable, and you have robbed it of its whole value. It is to his doctrines, including his achieving for us immortality, that we must turn for understanding of the meaning and purpose of life out of which understanding must ultimately come the peace for which the world longs. Those doctrines embrace a whole course of living as a preparation for eternity of life in God's kingdom. And if political persuasions or economic prejudices or social theories or fra-

ternal felicity collide with those teachings, the teachings must still stand. Unfortunate indeed is any man who has exalted any of these above or on a plane of equality with the teachings of his religious faith.

If we really believe in our souls in the doctrines of our faith, then they must take precedence over all other philosophies or enticements. They cannot take second place to any persuasion.

I am sure that no one will suppose that I am advocating aloofness or presuming to suggest that we regard our-

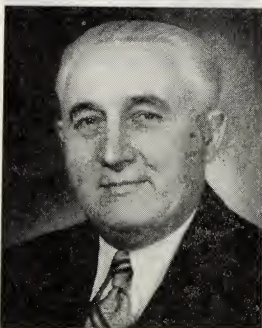
selves as being above or better than others. I do not wish to incite any antagonisms nor to invite unfriendliness of intercourse. I am only trying to say that having as we profess God-given, saving principles, we must hold them sacred, for on them the hope of eternal happiness as well as earthly peace hangs. We should poorly serve humanity if for convenience we gave them a stone when their crying need is for bread.

May God give us the sincerity of conviction to meet every test, I pray, in the name of Jesus. Amen.

SATURDAY AFTERNOON SESSION

ALMA SONNE

Assistant to the Council of the Twelve



ALMA SONNE

Address delivered at the Saturday afternoon session of the 116th semi-annual general conference October 6, 1945, in the Tabernacle

My brethren and sisters, no one can arise on an occasion like this, before an audience so large and so eager, without feeling a sense of deep responsibility. I rejoice with you in the growth and progress made by the Church. I have been greatly uplifted by the proceedings of this conference.

The other day, before a large audience of Relief Society workers, in this tabernacle, Dr. Howard R. Driggs made a remark that has been sounding in my ears since I heard it. "The word light," he said, "appears frequently in the scriptures." It is the responsibility of the Church to spread this light among men. Jesus is the light of the world. His gospel is the beacon light to direct you and me in our journey through life. Jesus also said on one occasion:

. . . this is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds are evil. (John 3:19.)

He also admonished:

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matt. 5:16.)

I feel that this Church, in carrying forward the great program entrusted to it, is actually and truly spreading light throughout the world.

The Prophet Joseph Smith in a revelation has said this:

For thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints. Verily, I say unto you all: Arise and shine forth, that thy light may be a standard for the nations. (D. & C. 115:4-5.)

I wonder if you catch the boldness and the audacity of that statement, made in the early days when the Church was not so well established nor so well organized as it is today; and yet the Lord said then through his servant,

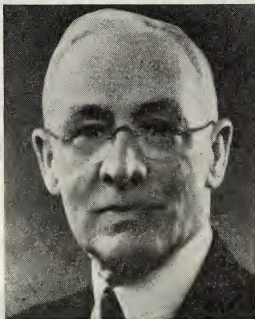
Arise and shine forth, that thy light may be a standard for the nations. (D. & C. 115:5.)

Brethren and sisters, great things have been accomplished by the Church, but as we view the situation now, with its many problems, there is still much to be done. All of us can contemplate the history of the Church with supreme satisfaction. As I think of these things I feel that the Latter-day Saints will never surrender their heritage of faith. That faith has given purpose and significance to their lives. It has opened the Holy Bible to their understanding. It has sustained them in adversity and trial. It has offered them every inducement to right living. It has been their refuge and their strength in sorrows and disappointments, and it has established their belief in moral and spiritual values, a most important belief. Faith in God is always the pathway to power and achievement; it is the motive power of progress and advancement.

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THOMAS E. McKAY

Assistant to the Council of the Twelve



THOMAS E. McKAY

Address delivered at the Saturday afternoon session of the 116th semi-annual general conference October 6, 1945, in the Tabernacle

ON one occasion I discussed with a minister of another church some of our religious views. Finally, he said to me, "I cannot believe that Joseph Smith was divinely called, but I do believe," he said, "in the principle of tithing taught by your Church." "Why then," I asked, "is it not practiced by your church?" He hesitated for what seemed to me a long time, and then replied, "Because we do not have the faith and the conviction among our members which is characteristic of the Latter-day Saints."

Brethren and sisters, I have always regarded that as a great compliment coming as it did from an outside source and certainly a worthy tribute to the faith and integrity of the Latter-day Saints.

Two weeks ago we dedicated a beautiful temple at Idaho Falls. Why do we build temples? Because we believe in temple work; we believe in salvation for the dead as well as for the living. It is a part of the gospel plan. We believe, too, in the eternity of the marriage covenant as solemnized in the holy temples. That doctrine is sound, reasonable, consistent, and in harmony with Paul's teachings when he said:

... neither is the man without the woman, neither the woman without the man, in the Lord. (1 Cor. 11:11.)

A year ago today I was traveling on a steamer headed for the Hawaiian Islands. On Sunday morning a beautiful service was conducted by a protestant minister. At the conclusion of the service the minister approached me. After asking some questions about our faith, he turned to me with this remark, "The greatest missionary enterprise in modern times," he said, "was launched by the Mormons on the Islands when they began to preach to the natives." As soon as I reached the Islands I began to inquire. I was told that three or four missionaries in the early days were laboring in Honolulu with little or no success. Finally, one of them suggested that they give up their missionary labors on the Islands and return to the mainland. George Q. Cannon, then a young man of vigor and faith, said to his associates, "No, we cannot return home; we will continue our labors on these islands, not among the white population as we have done, but among the natives." The response to that missionary endeavor was great, and these people on the Islands in whom the spirit and blood of Israel were strong, joined the Church by the hundreds, and many of them have remained true and faithful to the covenant so that today branches, wards, and a stake are organized and functioning among them.

May God bless us in our responsibilities. May he give us faith, wisdom and determination to carry forward his great work in these, the last days, I pray in the name of Jesus Christ. Amen.

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ly all of them, including branch, district, and annual conferences. The missions have been self-supporting. The tithing, in fact, has increased from year to year. They have visited the branches as often as possible under the trying conditions. Many of them have attempted to maintain a missionary system, and most of the missions have had a few missionaries, and some of them quite a large force. The British at one time, Brother Anastasiou reported, had three hundred and twenty-five part-time missionaries. Brother Anastasiou, his wife, and two children are here now. The British Mission is again presided over by President Hugh B. Brown, who is doing a wonderful work, not only as president of the mission but also and especially among the servicemen. He writes that he needs more missionaries. Our acting mission presidents are also looking forward to the time when missionaries will be again in their midst.

In a recent letter from President Brown he states: "We need missionaries, experienced men, preferably older men such as ex-bishops or men who have had experience in presiding."

IN the Danish Mission, Brother Orson West is in charge.¹ He is a very fine man. He writes and speaks English quite fluently, although he was born and has always lived in Denmark. In a recent letter he states:

We are all looking forward to receiving missionaries again in the Danish Mission. ... A problem which has been a serious one during the war is the coal and fuel situation. For the time being it is worse than ever. Peat is not the best fuel, but we will have to do with that during the coming winter. I am sure it is not good for our central heating plant to use only peat, which deposits so much soot. Regarding help to families and persons in our mission, I beg to inform you that as far as food is concerned we can get along. Our people in Norway and Finland need it much more than we do. We would be more than happy, however, to receive underwear, shirts, stockings, and socks. Especially the babies need these things very much. It is almost impossible to buy babies' clothing.

In the East German Mission when we left—I happened to be in Berlin when war was declared—Brother Herbert Klopfer was placed in charge, another fine young man who speaks English fluently. In fact, all of our mission presidents except two speak or write English, and those two have secretaries who can translate for them. Brother Klopfer, before we left Switzerland, was called into the service, not as a soldier, but to do secretarial work. The next we heard of him after we returned home was through Sweden; he was in Denmark and had attended services there and had taken part in their testimony meeting. The last word is that he is reported missing on the

¹Address: Prtorvej 12, Copenhagen F

Russian front. The members are carrying on, however, and his counselors, Elder Richard Ranglack, now acting mission president, and Elder Paul Langheinrich are doing a splendid work. A letter dated August 19, 1945, states:

Had two wonderful meetings today. At two p.m. just a priesthood meeting with forty-five present. At four we held a memorial service in honor of President Grant. There were at least two hundred fifty to three hundred present in a hall big enough to hold one hundred seventy-five. It was just as full of spirit as it was of people. The old mission home at Händelallee is a pile of rubble. A sign in front gives the information that the office is now at Rathenower Str. 52, Berlin N.W. 21, only two blocks north and east of the old location.

The French Mission, as you know, is divided into three districts, Belgium, France, and French-Switzerland. This mission was not left in charge of one acting president, but three district presidents, very fine young men who have been carrying on in the same effective way as have our acting presidents. They are Brother Paul Devigne of the Belgium District, Brother Leon Fargier for France, and Brother R. Simond for the French-Swiss District. Brother Simond has managed in some way to send a monthly report during the entire war.

In the Netherlands Mission the branches are also carrying on. Brother J. Schipaanboord writes:

During the war years we have endeavored to keep the right course. Our old buildings, and the rented halls, too, we have improved if possible so that they have become more valuable for our services. In the Rotterdam Branch we have built a baptismal font. . . . A new organ was also secured. Owing to the food scarcity, many of the faithful Saints had to be supported by money or in kind. You no doubt know that the mission house in The Hague had to be evacuated, and we finally moved and rented a place in Utrecht, Maarten Harpertoon, Trompstraat 36.

In Norway, Brother O. Sonstebj, also a very fine man, has been carrying on. He writes:

I have been on a visit to North Norway and saw the Saints there. We held three meetings at Narvik, probably the most northern branch in the world. The branch has scarcely been visited during the war, but the Saints there have kept together in faithfulness and held their meetings regularly. The branch has been visited in the past by some of the leading authorities from Zion during their stay here in Norway, among others, Apostles David O. McKay, and Joseph F. Merrill. As travel conditions are today, the trip was very strenuous, but it was a great joy to me to see the Saints.

From the Swedish Mission we have received letters and reports all during the war, and Brother Fritz Johansson

has done a splendid work, not only in keeping us in touch with the Swedish Mission, but also the sister missions of Denmark and Norway. August 7th to the 22nd he also made a trip in the north up to Finland. Two people were baptized, and they organized a Relief Society. "I discern," he says, "the awful poverty that prevails in Finland. They need food as well as clothing in order to keep them from freezing this winter."

We have heard from the Swiss Mission, also a neutral country, occasionally. Brother Max Zimmer, Sr., Leimenstr. 49, Basel, is the acting mission president; he has been especially helpful to our servicemen who were interned in Switzerland and in prison camps in Germany. A conference held at Easter time in their own chapel in Basel, the only Church-owned chapel in Switzerland, is reported as being one of the largest conferences ever held in the Swiss Mission.

In the West German Mission, the home and office is one of the few buildings still standing in beautiful Frankfurt on the Main.⁴ It is only slightly damaged with a few broken windows; a bomb had hit near the building but only cracked the walls slightly and left a large crater where it struck. Most of the rest of Frankfurt on the Main is just piles of rubble. Our meeting place was completely burned out. Brother Friedrich Bühl, Jr., was left in charge; a very fine young man, but he was called into the service before we left, and Brother Christian Heck, another young man, was called to take his place. Brother Heck was also called into the service, and Brother Anton Huck, an elderly brother, was called to preside and is doing so now. It is reported that the two young men who had been called into the armed service were both killed.

In Austria, our meeting places have not been damaged except in Vienna but our members are still meeting in No. 20 Seidengasse. A Russian cannon grenade struck high in the rear of the church building, breaking only a few windows in the chapel part, but inflicting a good-sized hole in the upper region of the apartment building. When the occupying Russians looked over the building, our Church occupying about one third of it, they were told it was an American church and so they left it alone. Later, when the Americans came, they in turn, looked over the building but when they saw the work of the grenade they also left, and so the members continue to meet in their accustomed place. "Vienna," our correspondent continues, "is a hungry city, a city with ever so little food, fuel, light, housing, and transportation.

"These are difficult times, and I fear that the coming winter will be one long to be remembered. Just recently, I visited the Allgemeine Krankenhaus, the largest and most famous hospital in

Vienna, and there the situation was the same, even in a hospital."

"In Czechoslovakia," Brother Joseph Roubiek, Trysova ul-c 8, Prague 2, writes, "I wish to inform you that after six years of war, all members of the Church have remained well and alive. It has been a terrible time. We have remained faithful however, and we await you." (This letter was written to Wallace F. Toronto, last president of this mission.) "The work of the Lord here has not been disturbed. We often think of you and the missionaries. Here there is great need and distress, great hunger among the people. The Saints, however, have continued to enjoy the blessings of the Lord. Their testimonies of the truthfulness of the gospel have not wavered, even in the worst moments of the great conflict."

The two branches in the Palestine-Syrian Mission are carrying on as usual, and food is also scarce there. In fact, it always is.

MUCH of this information that has been received has come from our servicemen and several of our chaplains assigned to these European countries; and I should like to take this opportunity to express appreciation publicly for these servicemen. They have done, and are doing, a wonderful work. Our members are also very thankful for the kindness and help of our servicemen. I will take time to quote from one letter. It is typical of many others. After referring to the splendid work that President Brown did in his recent visit to Belgium, the writer says:

Our good friend and brother, Chaplain Howard C. Badger, has reported to you about activities in this country but he failed to point out the successful mission that he filled in our branches. Not only did he deliver stimulative sermons supported by a strong background, but although a serviceman, he assisted the needy and was somewhat like Father Christmas to our children, some of whom never knew chocolates or sweets before. We will surely remember him over here for his attractive character, personifying the successful missionary. It was also my privilege to welcome and to greet a great many servicemen since September 1944. Although we never met before, we felt immediately like best brothers ready to help each other with all our might.

He speaks of going to a cemetery with reference to that I should like to read a paragraph from a young French sister. She says:

On October 19, 1944, I copied a dedication from the tomb of a military Mormon which is found in the cemetery of Henri-Chapelle in Belgium. We have promised to visit the cemeteries and search out the tombs of our brother Mormons who died to liberate us, and we will do all we can to place flowers on their graves just as though they were our own beloved sons.

I just cannot say too much for our servicemen. I have heard directly from more than a score of them, and indirectly from more than a dozen others.

(Continued on next page)

²Address: Osterhovs Gt. 27, Oslo
³Address: Svartensgatan 3, Stockholm

⁴Address: Schaumain Kai 41, Frankfurt am Main

Several of our chaplains, as I stated, are also in these occupied countries and are also doing an outstanding work. We have had letters from them from the Scandinavian missions, the Netherlands, Belgium, France, and quite a large number from Germany and Austria.

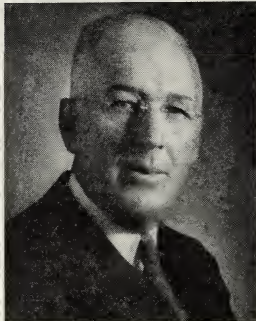
The only way we can get letters and help to Germany and Austria is through these servicemen. We are permitted, however, to send eleven pound packages by parcel post to the other missions, but these must be mailed to some person direct. We have now received from our acting mission presidents several hundred names and addresses and we had hoped to get these packages over before Christmas. There has been some delay, however, but the names are on file in the welfare office and are awaiting the go-ahead signal from a special committee appointed by the First Presidency to supervise this matter. In all the missions, as you have noted, shoes, underwear, and other warm clothing, especially for babies and young children are needed. I do hope and pray that we can get help to them so that they will not suffer too much from cold and hunger this coming winter.

MAY our servicemen and our members in these war-torn countries, and all of us, live lives of Latter-day Saints. May we cultivate tolerance and love for one another and for all mankind. This war is but an awful chapter written in the eternal-long struggle between right and wrong, between love and hate, chastity and unchastity, greed and selfishness. As long as hate and lust for power control the hearts of men, real peace can find no resting place in the world. Only love can bring peace. Anyone who permits himself to hate any person, or any people, makes his own small but vital contribution towards the discord and trouble, while he who seeks to love others, even his enemies, makes his own priceless contribution to peace. True, lasting peace, when it comes to the world, will be made up of the many tricklets of love flowing from the hearts of the people to a common understanding and a common goal. The gift of peace on earth and good will to men was offered to the world in the gospel of living taught by our Savior in his earthly ministry. He made love of God and love of mankind fundamental, and declared, "On these two commandments hang all the law and the prophets." (Matt. 22:40.) The power of love alone can permanently disarm the world.

May our Father in heaven help us to realize this and to govern our lives accordingly, I pray in the name of the Lord Jesus Christ. Amen.

JOHN H. TAYLOR

Of the First Council of the Seventy



JOHN H. TAYLOR

Address delivered at the Saturday afternoon session of the 116th semi-annual general conference October 6, 1945, in the Tabernacle

I HAVE a thought, brethren and sisters, that I would like to bring to you this afternoon. It came to me when I was coming into the tabernacle grounds.

There was a little lady rushing out through the gates going to her work. On her way she had come into the temple grounds because to her it was home—home, because this is where she found God, where she found a testimony of the gospel of Jesus Christ, where she was baptized, where she went to the house of the Lord and obtained blessings in his holy house. As I saw her going out, I said to myself, "This place is truly a home, because, like a home, it brings us blessings and safety, strength, courage, and faith that endure."

You remember the parable of the house that was built upon the sand and the house that was built upon the rock. A house that is built upon the sand is always in peril. When the rains of regret and disappointment fall upon the house, and the winds of discord and suspicion beat upon it, the house falls, and great is the ruin thereof. Truly it is the ruin of happiness for the father and mother and the children. Fortunately, in order that theirs will not be a total loss, the house that is built upon the sand and is washed away, may be rebuilt again by the family. This time, if they are wise, they will build upon the rock of faith and confidence and co-operation, and the house will always be safe from the storm. When a house is built upon the rock of love, of good will, of sacrifice, and of tolerance, and

the rains of temptation and misunderstanding fall upon it, and the winds of derision and mockery blow against it, it will still stand because it is built upon a rock.

I used to wonder why my father did not want to move away from his home. It was a large house and most of the family had married and gone away. I wondered why he did not also go away and find a smaller place. I found out later when I understood what life was about. A long time before, he brought his wife to this house. In it his children had been born and some of them had died. From it sons were sent out into the field to preach the gospel. One of them was brought home by his mother and laid away on the hillside. He had planted the trees; he had remodeled the house. Truly it was built with his love and with his confidence. It represented a lot of sacrifice and doing without many comforts. That is why he wanted to stay in the house that was built upon the rock of his life. And so it became a rock, to us who were born in the house. We knew about the things that happened. We were grateful for the blessings of a father and mother who taught us the gospel of Jesus Christ, who helped us to travel along the right road and find success. That was our home; that is why we loved it; that is where stability and goodness came to us.

NEARBY was another home which we loved and which was the meeting-house, the old Fourteenth Ward. I went there during all of my youth. There I found a testimony; there I came to know something about the gospel of Jesus Christ; there I found the priesthood of God. There I went to my first dance, and my mother was my partner; a mother so kind, a mother so beautiful, that all the many years that came to her, her large family, all the struggles, the trials and sorrows, yes, even the tears, could not wash away, nor wear away her beauty. She had not only the physical characteristics of beauty, but was beautiful in all the things that God gives to mothers to make them beautiful.

In this block is the tabernacle, another house that is built upon a rock, and one that I love, because of what it did for me. As a little boy, mother brought me to hear the sermons, and we sat here on the side and listened to the servants of God. When I became tired, I cuddled up to her, and she put her arms around me and I went to sleep. This is a home. When I was eight years of age I went over to the Endowment House to be baptized. Then I knew what it was to receive baptism and forgiveness, and as I went out of the door and walked up by the side of this building, I said to myself, "Well, John, you've been baptized and the Lord has forgiven you your sins." I tried to think of all the sins I had committed, and there seemed to be a lot

and even then I couldn't find, it seemed to me, enough, and so I magnified what I had that I might leave them with the Lord.

This is the place where I came to see a girl that I wanted to marry. She came here each Sunday afternoon to meeting. When I went on my mission, and came back, she was still sitting in the same place on the Sabbath day. A little later we went into the House of the Lord and received his blessings. Truly the houses of life are a part of us, and to bring us happiness or joy they have to be built upon a rock, otherwise the storms of life will wash away the sand from beneath the house, and it will go down to ruin and destruction.

One day I went out into the great home called missionary life, and there I found a greater testimony. The sweetness of living for others and doing for others increased my testimony so that it became stronger and better than it had been before.

One day I had been out in the country and as I was walking home, I came to a house where some Saints lived. It seemed too late, but I saw a light and therefore decided that they must be up. They were a poor family and had been out of work. When I opened the door and went in, to my surprise I found that they were just eating their supper. The lady of the house said: "Brother Taylor, have you had your supper?" and I said hesitatingly, "No, not tonight." She said: "Come and sup with us." She drew up another stool to the table, and I sat down with the husband and three or four little children. She got a plate and a spoon and I thought she was going over to the stove to get a portion for me, but she went to her own plate and took a few spoonfuls and put it onto my plate. Then she went to the father and to all the children doing the same thing, and then brought it to me, a servant of the Lord.

I prayed in my heart that to this home should come the kindly spirit of the Christ, that he would bless the food as he had the loaves and the fishes, and that the little children should not go from the table hungry. That house, so humble, was built upon the rock of kindness and love of God. When the meal was over, we knelt down around the same little table in family prayer, and as a servant of the Lord, I left my blessing and went away humbly with the desire in my heart that God would surely bless that home.

SOME DAY, brethren and sisters, we will all have another home to go to. We are building it as we live our lives on the earth. I trust that we won't be disappointed in the place that we have chosen for it. If it is to bring us the maximum of happiness and security, and be numbered among the mansions of the Lord, we must build it on a foundation of faith, good works, and obedience to the commandments of the Lord.

NOVEMBER, 1945

May we be like unto the wise man who built his house on the rock, and when the rains came and the winds blew, it fell not, because it was founded upon a rock.

May our Heavenly Father bless us in our homes, whether they have to do with where we live, or where we meet to worship him, or where we go to get his special blessings; and when we go back to him, these final homes be pleasant places where God dwells and his spirit is always with us, I humbly pray, in Jesus' name. Amen.

SEYMOUR DILWORTH YOUNG

Of the First Council of the Seventy



SEYMOUR DILWORTH YOUNG

Address delivered at the Saturday afternoon session of the 116th semi-annual general conference October 6, 1945, in the Tabernacle

FOR seventy-eight years these buttressed walls have echoed with the words of the great men of the Church, giving advice, counsel, and the word of the Lord to this people. A person is fearful lest his words, mingling with the dust of those long ago spoken, and long forgotten, might not be in harmony with them. For as they were led by the Holy Ghost, their messages are timeless and of equal importance to us today.

Seventy-six years ago a great voice spoke these words to the people of that day:

"I was about as poor a man as ever gathered with the Saints. The little property I had when I came into the Church I gave to my friends, and I went preaching the gospel everywhere I could until I was called to the gathering place. The first inquiry of mine to

the Prophet was, 'What can I do to build up Zion?' The Prophet told us never to spend another day to build up a city of the world, for the business of the Latter-day Saints was to build up Zion. . . . I have worked for Zion from that day to this."

I am not afraid to bring back to you, from the memories of this house, those words. I cannot do as was done last May, and bring back a voice [when KSL rebroadcast parts of President Grant's sermons]—but the words ring true. Words like them in portent and meaning have been uttered here and recorded in our hearts a great many times. They are of especial importance today. Our young men are coming home—home from the wars—from China, the Philippines, from Germany, from Italy, from Africa. Some of them are here already, their golden discharge buttons, an honorable decoration, on their new civilian coats. Others will follow in a mighty stream until our joy at their returning will be as a great flood. And they are going to say—most of them—"What can we do to build up Zion?"

MY young fellow servants, it will not be hard to answer your questions if you come home with a sincere desire to serve the Lord. We at home believe that you do desire to serve. Have you not written home many times from all parts of the world: "I was in danger. The bullets were flying all around—I thought I was a goner"—then I prayed and I was saved. God answered my prayer." And did you not write also: "I was shot down. How I got into that little rubber boat I don't know. I floated on the ocean for days. I prayed to my Heavenly Father—and I was rescued. And God did it." Did I not hear you when you reported the bombing flight over Berlin when the flak was so thick that your plane was riddled like a sieve and you marveled that you ever came out of it alive, and again you gave the credit to your Maker?

Now you may wonder why your lives were spared. Perhaps it was so that you might be able to ask, "What can we do to build up Zion?" Some had to be spared to ask that question. You bear on your shoulders a double burden. Not only must you ask the question for yourselves, but you must ask it also for your absent comrades who wanted so desperately to come home and work for the kingdom of our God but who never will, and who must depend on you.

You will soon be faced with a decision—a most important one, I can assure you, for the gospel of the kingdom must be preached in all the world. And who will preach it? You, my brethren of the returning hosts, you will preach it. You are the youth and the strength of the Church—there aren't many others to ask to go forth and preach it. So you will be asked by

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those in authority—when the time comes—and in response to your question, “What can we do to build up Zion?” you will be told to go to China, to Japan, to Russia, to India, to Europe, to Asia, to Africa, to South America—to all the world, bearing, as did the apostles of a hundred years ago the kingdom on your shoulders.

What will you say? Will you ask, “But what about my college? When shall I get that? I’ve already lost three years! When do I make up my lost time?”

I should like to remind you that you have in the past three years been given a greater knowledge of the peoples of the earth than has ever been given before to our young people—you have seen not just a few, but most of the nations of the world. And now will you take to them the gospel of peace instead of that of war?

I can bear to you solemn testimony as your friend of many years, that you will be borne up in spirit, in health and in power if you will put yourselves into the hands of the Lord and go when and where his servants send you.

Can you believe that the God who sustained you as you came into the battle, can supply you with your needs if you go about his business? Do you think that you will lose time, or college, or money, or business, if you place yourselves in his service for a year or two or three?

THIS building was built by those who gave time and money without stint. The temple on this block is a monument to your grandparents who gave in faith. Many of you are American citizens and living in this land of promise because, one time, a boy said to himself, “I’ll go and preach to the people of that other land.” And he went forth in faith. Your grandparents heard and had faith—and now you will have faith that God lives, that Jesus Christ lives—and that this is his Church. You will heed the call that will come, and by the thousands you will carry the glad tidings to the weary, the hungry, the heavy laden over all the earth.

I think I know the timbre and the temper of the youth of Zion, and when the question is asked: “Will you go forth now to build up Zion?” the affirmative roar of assent will be so great that the earth will tremble at its power and beauty. And in power you will teach salvation to the world—and in giving your lives to this service you will cleanse the world from its bath of blood and justify the sacrifice to liberty of your fallen comrades.

God grant you the faith and courage to do it I ask in the name of the Lord Jesus Christ. Amen.

cause they say this Church should only have seven presidents and no more, when people come among you declaring that Christ is not divine, or when they come among you advocating the so-called practice of plural marriage, contrary to the teachings of this Church and contrary to the law of the land, when they come among you declaring that you can enter into domestic relations with another man or another woman without committing adultery, when you do not have a marriage bond which is recognized as legal by the law of this land, or when people come among you declaring that the Church is out of order, because we are at the present time not practicing the United Order, or when a man comes among you declaring that the Church is off the track and that he is one mighty and strong sent to set the Church in order, or when anyone comes and tells you that temple marriage is just a fad and that it has no relationship to your exaltation in the kingdom of God, or when someone comes to you, as one group is now doing, preaching that reincarnation is a Christian doctrine, or when men come to you declaring that predestination is one of the doctrines of the gospel, declaring that one group of the Saints is predestined to go to one degree of glory and another group of the Saints is predestined to go to another degree of glory, or when they come among you declaring that they have had dreams and visions about some get-rich-quick scheme by which they are going to save the Church financially in some period of distress, or when they come to you and declare that the method of administering the sacrament of the Lord’s supper is to be changed, contrary to all the teachings of the scriptures, or when they come to you and say you can serve two masters, that you can serve the Church and also one of these wild-cat cults that are starting up, when you hear teachings of this kind you remember that such doctrines cause dissention among the people, that they cause disputes which lead to apostasy and that the Lord condemned disputes of that kind. When you have persons come to you teaching doctrines of this kind, remember also the words of the Savior when he said:

... neither shall there be disputations among you concerning the points of my doctrine, . . . for verily, verily, I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men. (III Nephi 11:28-29)

Remember, too, the Savior told the Prophet Joseph Smith that it is Satan who “doth stir up the hearts of the people to contention concerning the points of my doctrine,” and that when individuals put themselves in the hands of Satan in doing these things “they do err, for they do wrest the scriptures and do not understand them.”

SURELY the Latter-day Saints, of all people, should be on their guard against false doctrines. Have we forgotten the warning that was given to us by the Savior, as he appeared to the Prophet Joseph Smith in the sacred grove during that first vision? Have we forgotten that there the Savior declared that man-made religious doctrines are an abomination in his sight?

The Lord has foreseen the fact that the Saints would need protection against false teachers, and he foresaw the need of setting safeguards in the Church to give them that protection.

Paul in his letter to the Ephesians clearly explained what these safeguards are, and he gave us the reason the Lord established these safeguards. If you will remember your reading of the fourth chapter of Ephesians, you will recall that he outlined the organization of the Church, and as part of that organization he declared that in the Church there were to be some prophets and some evangelists and some pastors and teachers. The reasons he said these officers were set in the Church were: First, for the perfecting of the Saints—remember that the Savior had commanded us to be perfect, even as our Father in heaven is perfect. Second, they were set in the Church for the work of the ministry; third, for the edifying or the instruction of the membership of the Church; fourth, to help us to come to a unity of the faith; fifth, to help us to obtain a knowledge of the Sons of God; sixth, to help us to achieve the measure of the stature of the fullness of Christ. And then he gave us a seventh reason, telling us that the Lord put apostles and prophets and pastors and teachers in this Church—and mark his words carefully—

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive. (Eph. 4:14.)

So if you really desire to avoid deceptions, if you really desire to do that which is right and proper, then you take advantage of the safeguard that the Lord has given you in the organization of this Church. And you remember that if you will follow the teachings of your inspired prophets, seers, and revelators, of your apostles, of your pastors and teachers, your bishops and your stake presidents, you won’t need to wonder whether or not such and such a doctrine is a deception, whether it is false or whether it is true, because those authorized servants of the Lord will lead you into paths of righteousness, and they will keep you on the right track.

Salvation comes not by being tossed about by every wind of doctrine but by learning the truth as it is taught by the inspired, authorized leaders of the Church, and then having learned that truth, by living up to it and enduring in faithfulness unto the very end.

The Lord said:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven. (Matt. 7:21.)

If you would know the will of the

Lord, so that you may obtain your salvation, then obtain your knowledge of the will of the Lord from his authorized servants whom he has set in this Church. That we may have the common sense to do this, I earnestly pray in Jesus' name. Amen.

these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies: They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God; And also all they who receive this priesthood receive me, saith the Lord. (D. & C. 84:33-35.)

And if we receive the Lord, then, surely the Lord receives us, and we are in fellowship with him.

For he that receiveth my servants receiveth me; and he that receiveth me receiveth my Father. (D. & C. 84:36.)

Now, here is the great blessing, which I think many of us have overlooked, and especially these young men when they are called and sustained to be ordained to the office of elder:

"And he that receiveth my Father—" and of course we receive the Father through our faithfulness and our obedience, "receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him." (D. & C. 84:38.)

Can you think of a greater blessing the Lord could offer to any man holding the priesthood? But this is based upon faithfulness and the magnifying of the calling.

In other revelations, you know, the Lord says:

And [they] who overcome by faith, and are sealed by the Holy Spirit of promise, . . . They are they into whose hands the Father has given all things . . . they are gods, even the sons of God. (D. & C. 76:53, 55, 58.)

And this is according to the oath and covenant which belongeth to the priesthood. Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved. (D. & C. 84:39-40.)

Here is a definite, positive statement that every man who receives the priesthood, receives it with an oath and covenant that he will magnify his calling, that he will be faithful and true, and his reward will be to become a son of God and a joint heir with Jesus Christ in having the fulness of the Father's kingdom. No greater blessing could be offered. And then the Lord has said:

Therefore all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved. (*idem.*)

Now, these promises were not made to high priests alone, but to all who receive the priesthood. And then the Lord is promising us everything that he has if we will be faithful. Isn't it only fair, that the punishment for violation of that covenant and the trampling of that priesthood under our feet should bring a punishment, on one hand, as severe, as glorious will be the reward on the other? And so the Lord says:

But whoso breaketh this covenant after he hath received it, and altogether turneth

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SATURDAY EVENING SESSION

JOSEPH FIELDING SMITH

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quorum activity and Church service; three, fact finding and statistics.

In the past we have had four standing committees but our observation and the information coming from stake priesthood committees lead us to conclude that these three committees may be all that are required. However, the presidency, if they desire, may call task committees whenever the occasion seems to warrant it.

There should be in each stake a monthly Melchizedek leadership meeting at which the stake presidency and the stake Melchizedek priesthood committee shall meet with the officers and leaders of quorums and groups, including quorum presidencies, quorum secretaries, group leaders, committee members, and class instructors. It is suggested that the secretaries meet with the fact finding and statistical group of counselors. It is also recommended that a special department to take care of instructors be conducted under the leadership, or at least the direction of a member of the stake Melchizedek Priesthood committee. In this department teacher-training helps and assistance should be given, lesson material enlarged and developed. It should be borne in mind that class instruction and related problems are the responsibility of the member of the quorum presidency assigned.

On the day of the monthly priesthood leadership meeting, the stake committee should hold a preliminary meeting with the presidencies of the Melchizedek quorums. We recommend that separation be had on a department, not quorum, basis. At the time of separation, brief opening exercises should be held. In the matter of reports, it is to be hoped that attention will be given to the instructions which are sent to the quorums. More detailed information and an outline of procedure and instruction will, within a short time, be furnished each stake president and quorum president.

THE course of study that will be considered by the priesthood quorums for the year 1946 was prepared by Elder Milton R. Hunter of the First Council of the Seventy. The title is, *The Gospel Through the Ages*. I have read this manuscript and some of the other brethren have read it, and I can assure you brethren that we are going to have a very profitable time in considering a subject of this nature.

Now, if I may spend a little time,

after giving these details and stating that more information will soon be furnished, I would like to say a few things about our responsibilities as men holding the priesthood. On the one hundred and twenty-first section of the Doctrine and Covenants, the quotation that we have heard so many times from the lips of President Heber J. Grant, I would like to make a comment.

Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. (D. & C. 121:34-36.)

Now who are those who are called? I take it that every man who is ordained to an office in the priesthood has been called. The Lord is willing that any man should serve him.

In the early revelations given to some of the brethren who came asking of the Lord what he would have them do, he told them to bring forth the cause of Zion, to thrust in their sickles with their might that they might lay up in store.

I think a great deal of this short section, section four, for two good reasons: first, it was given to my great-grandfather, but it wasn't given to him alone, and I have said many times it was also given to me; and second, it was given to you, each one of you, and in this revelation the Lord says:

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. (D. & C. 4:2.)

Then it follows that if we don't serve him with all our heart, might, mind, and strength, if we're not loyal to this calling which we have received, we are not going to be blameless when we stand before that judgment seat. It is a very serious thing to hold the priesthood. I wish when our young men were called and ordained, that is, recommended to be ordained to the office of elder in the Church, they could be impressed before they were ordained with the importance of the calling which they are about to receive.

In section eighty-four of the Doctrine and Covenants, the Lord has this to say:

For whoso is faithful unto the obtaining

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therefrom, shall not have forgiveness of sins in this world nor in the world to come. (D. & C. 84:41.)

O, if we could only impress that upon the mind of every man when he is called to receive the priesthood. Now, only those who magnify their callings will be chosen.

The Lord bless you, I pray, in the name of Jesus Christ. Amen.

JOSEPH L. WIRTHLIN

Of the Presiding Bishopric



JOSEPH L. WIRTHLIN

Address delivered at the Saturday evening session of the 116th semi-annual general conference October 6, 1945, in the Tabernacle

I SINCERELY trust, my brethren, that I might enjoy the spirit of the Lord the few minutes that I stand before this magnificent body of the priesthood of the Lord Jesus Christ. As I listened to the opening prayer of this session of our conference tonight, there was one thought expressed that made a deep impression upon me, and that was the thought that we should put our arms around those who have become inactive and indifferent in the Church. Our responsibility to those who become indifferent brings to mind the scripture presented by Elder Mark E. Petersen in his most inspirational address. It is found in Ephesians 4:11-13.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man.

As I analyze these words of Paul, they seem to fall into two distinct

parts. The first part has to do with those who are the designated servants of the Lord. The second part outlines the assignments to these servants: first, the assignment of perfecting the Saints; second, the work of the ministry; third, the edifying of the body of Christ until we all come to a unity of the faith; and fourth, a knowledge of the Son of God unto a perfect man.

WE are all familiar with the responsibility of each group of these servants of the Lord, but I should like to make particular reference to the group that Paul calls the teachers. Considering the office of teacher in the Church first, and secondly the assignment of perfecting the Saints, establishing faith in their hearts, and giving them a complete knowledge of the mission, the sacrifice and resurrection of the Lord Jesus Christ, it would seem that in the scriptures there should be a plan or formula whereby these teachers might accomplish the objectives outlined in the declaration of Paul. The formula or plan is found in a revelation given to the Prophet Joseph Smith in section 20, verse 53 of the Doctrine and Covenants wherein the Lord said:

The teacher's duty is to watch over the church always, and be with and strengthen them; And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking; And see that the church meet together often, and also see that all members do their duty.

This is the Lord's plan, and in it there are found five distinct steps: first, the teacher's duty is to watch over the Church always, which indicates that the assignment of teaching the people isn't an assignment for any specified period of time but one that might be a life's mission, for the Lord used the word "always." The second step involves the teacher being with and strengthening them. The third step is to see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting, nor evil speaking; fourth, to see that the Church meet together often; fifth, and also see that all the members do their duty.

In analyzing this great priesthood assignment of perfecting the Saints, it will require constant motivation, teaching, and particularly in guarding the Saints against those who come as wolves in sheep's clothing, teaching the doctrines of men which are always false doctrines. The untiring effort, prayers, and presence of the teacher, the guardian of the flock, are necessary in order to strengthen the Saints in knowledge, in their faith, and in their testimonies to the end that they will know of a surety that the restored gospel of Christ is being taught by the teacher of the Lord and to enjoy a testimony that whispers constantly to them that the gospel as restored to the Prophet Joseph Smith is the Lord's plan wherein they can enjoy salvation

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and exaltation in the kingdom of our Heavenly Father.

It logically follows that if the Saints are to be perfected, of necessity iniquity, hardness with each other, lying, backbiting, and evil speaking must be eliminated from their daily lives. If you will think of iniquity, think of hardness, think of lying, backbiting, and evil speaking, inevitably you think of Satan, who is the source of these sins which have caused and do cause sorrow and death. The emotions of hate, criticism, and backbiting that he inculcates into the hearts of men are the causes for apostasy, for whenever a man in this Church finds fault, practices backbiting and evil speaking, he becomes hardened in his heart, and the spirit of God departs from him. Unless there is a change, this course leads to apostasy and degradation. The teachers of the Church being the watchmen on the towers of Zion should have as one of their objectives so to teach the Saints that they will have the strength to overcome these vices and evils to the end that the perfection spoken of by Paul will ultimately be their achievement and blessing.

THE duty of the teacher to see that the Church meet together often is of utmost importance, for in meeting together often, the Lord has promised that his spirit will be present in rich abundance; and where his spirit is found, truth, love, and light will be the blessings of those who are in attendance. The teacher should encourage the Saints to meet together on the Lord's day, to rest from their labors, and, most important of all, to partake of the emblems of the Last Supper to the end that the body of the crucified Redeemer will become so edified that the people will know that the broken body that hung on the cross and the spilled blood brought about the atonement and made the resurrection possible. Furthermore, through the edification of the body of the Savior as represented in the sacrament, the Saints will have a testimony of his divine calling and always be willing to remember him and keep his commandments.

The teacher should so inspire the Saints that all of them will do their duty as the Lord commanded, for out of duty is personal development and spiritual progress possible, for "faith without works is dead." Personal development and spiritual progress go for perfection in character, in noble deeds, and in doing the will of our Heavenly Father, and the reward, therefore, is one which is divinely given in the form of a testimony, a testimony of the divine mission of the Savior, a testimony of the mission of Joseph Smith, a testimony of the fact that those who now guide and direct the destiny of this work do it under the inspiration of our Heavenly Father's holy spirit and with the mantle of authority upon their shoulders which was restored through

the instrumentality of John the Baptist, Peter, James, and John. Activity is the strongest bulwark against the temptations and snares of the evil one. Activity is the lifeblood of this great organization. It is the foundation for an enduring testimony which can be lost when an individual does not do his duty and becomes inactive and indifferent.

The servants of the Lord, these teachers, were assigned to watch over the Church always and to be with and strengthen its membership and are selected by the Lord's representative, the bishop. But who are to be chosen to this great priesthood assignment? This question is not difficult to answer, for the bishop and his counselors have the right to call on every high priest, every seventy, every elder, every priest, and every teacher, who is worthy of this great and holy calling.

Ofttimes the remark is heard, "I have been teaching for ten or fifteen years and feel that because of this long tenure of office, I have graduated from this field of activity." I want to say emphatically, brethren, that any man who makes such a declaration might as well add, "I have graduated from the priesthood that I hold." The man who holds the priesthood of God is expected to render service as long as he lives, for his priesthood is endless. Furthermore, he is expected to respond to any and all calls that are made of him by the proper authority. Anything short of this is comparable to renouncing one's priesthood.

THERE is no honor with more distinction attached to it than the honor of teaching the people. The Savior set the proper example. His whole ministry was devoted to the welfare of the people and particularly to teaching them the doctrines of the kingdom. Surely, no one holding the priesthood will forego the privilege of following the example of the great Teacher. The Lord commanded Joseph Smith that we should teach one another the doctrines of the kingdom, and there is no better way than visiting among the people and teaching them the doctrines of the restored gospel. There are those who feel that they should be excused from teaching the people because of other duties, but it is felt that although members of the priesthood are engaged in other activities such as the auxiliaries, the assignment of teaching the people should take precedence for it is a priesthood activity, and the priesthood comes first. There is only one exception to this rule, and this exception is made by the First Presidency and the Council of the Twelve: in the case of stake presidencies and high councils, they are exempt from teaching because they constitute a court of the Church, and it is felt to be necessary that their minds be free of bias or prejudice. If they were to visit among the people as teachers or arbitrators, these men who constitute the high council court might

find themselves in situations where their minds might become prejudiced because of contacts with those who are engaged in controversy. But the stake presidency and high council are responsible for the ward teaching in their stake, to see that it is done in all the wards and that the commandment of the Lord as revealed to the Prophet Joseph is carried out fully.

What are the qualifications of a teacher? A teacher should be a man who teaches by example and lives every doctrine and principle that he advocates. I am not hesitant in saying to you that when a man goes forth to teach the principles of the gospel, having a clear conscience and knowing in his own heart that he is obeying and abiding by the principles of the gospel to the best of his ability, he can with certainty know that he will teach the Saints with the inspiration of God's spirit resting mightily upon him. He can teach in the spirit of sincerity, and the impression that he will make upon those who listen to him will be lasting and will sow the seeds of faith and obedience. A teacher should always be prepared. My observations indicate that many times teaching is done without proper preparation and that the monthly ward teachers' message prepared by the Presiding Bishop's Office is the crutch upon which many of our brethren lean. The message may be read before visiting the people, but there are many instances where it is read for the first time in the home of some Latter-day Saint, which is a confession that the teachers have come unprepared, and the impression made under such circumstances is very unfavorable. Proper preparation is of utmost importance, for upon it success depends.

Teachers should know the families which constitute their flock. More important, they should know each individual to the end that they can provide the bread of life that is needed, not only collectively but individually, rendering such counsel as will encourage and stimulate greater activity. Teaching on this basis will preclude the use of a printed message, the teachers being prepared and inspired to give such message as is needed in each particular home. I am sure the time is coming, and it isn't too far distant, when the printed message, which has been placed in your hands and is known as the monthly ward teaching message, may be eliminated entirely, and we shall go back to teaching the people, relying upon the Lord's spirit and making careful, prayerful preparation in order to be fully qualified to carry out the mandate of perfecting the Saints, of bringing them to a unity of the faith through the elimination of iniquity, backbiting, evil speaking, and hardness with each other. Servants of the Lord should be in constant communication with him in the performance of duty to be done. Nothing is of more importance than getting down upon one's knees with a junior companion, a teacher or a priest,

and supplicating the Lord for his blessings and assistance in this great assignment. I do not hesitate to promise any pair of teachers who kneel down and ask God for his help, after having made proper preparation, that they will be impressed to do those things which will be most efficacious in the lives of their flock.

TEACHING the people requires regularity. In other words, we should establish in the Church the practice of teaching the people on the first and second Thursdays of each month. Therefore it would be only a short time until the people would become accustomed to having the teachers visit on a definite night, that over the Church generally, these two nights will be known as ward teaching nights, and most people will set them aside in anticipation of the teachers' visit.

It must always be remembered that the teachers visit the people with definite objectives in mind, to strengthen them to see that they do their duty. Therefore, all material foreign to this important assignment should be deleted from the conversation. Much of our time and the time of the people is spent in discussing such topics as the weather, politics, and the war, and in so doing we are wasting our time, the people's time, and most important of all, the Lord's time because teachers are in his service and he expects us to devote the time involved to the welfare and good of the people.

I should like to draw to the attention of you older men the responsibility that you have and the privilege you enjoy in the companionship of a member of the Aaronic Priesthood. This young man looks to you for leadership and rightfully, too, and if you disappoint him in keeping the appointments made, if you fail to assume responsibility of leadership in teaching, if you fail to give him the opportunity of expression, it logically follows that the young man will look upon teaching as something of small consequence. On the other hand, with the right kind of leadership, this young man receives a training and an experience that will qualify him for the mission field and, most important of all, burn into his heart a testimony that he is a servant of the Lord. I recall my experience as a teacher. My first companion was an old Scandinavian brother who could hardly speak the English language distinctly and correctly. When the bishop assigned me to go with him, I had many reservations and rather reluctantly consented. This grand man came to me and said, "I am happy to have you as my companion. You come to my home on such and such a night that we might make proper preparation." I went to his home on the designated night with some misgivings. I was invited to kneel down with him in his humble home and ask for the blessings of the Lord, and, brethren, I testify that although this Scandinavian brother spoke broken English, he enjoyed the spirit of God

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in rich abundance, and I soon discovered in the thirteen families we visited, among whom were the rich and the humble, that this good man was received with the highest degree of respect.

I ask you older brethren to manifest a keen interest in the priests and the teachers of the Church to the end that they will come not only to know but to feel in their hearts that they are in the service of the Master, the service of perfecting his Saints and bringing them to a unity of the faith.

THE Lord's declaration to watch over the Church always entails the responsibility of being willing to visit and be with the Saints whenever necessary, which should eliminate from our thinking that teaching the people requires but one night a month. It might require two nights; it may require three nights; it may require as many nights as are necessary to complete the assignment and to be ever on guard against any influences that are detrimental to the spiritual and temporal welfare of the people. It is essential that the ward teacher should attend all of his meetings for two reasons: first, for his personal benefit; and secondly, to perform his duty of watching over the Church always, which implies that he will take a mental roll of all his little flock that are present. Those who are absent should be contacted with the thought in mind of stimulating them to activity and to carry out the mandate of the Lord to see that the Church meet together often.

There may be those who are in temporal difficulties. If you are watching over the Church always, you will be able and be sufficiently qualified to report the temporal circumstances of such families to the bishop. If you are watching over the Church always, you will be available to render assistance to those who are ill and to the home of death. Surely, the heartfelt interest of the true shepherd of the flock will return to him the rich blessings of appreciation, gratitude, and love for his thoughtful and kindly administrations to those in difficulty.

I have drawn to your attention a few of the responsibilities of the teacher, but there are other responsibilities. There is another phase of this great and important assignment that has to do directly with you and me who are being and who are to be taught by these servants of the Lord. I ask the question, "Do I receive these men, do you receive these men, with the highest degree of respect and hospitality, or do we merely tolerate them out of superficial courtesy?" It is my feeling, brethren, that we assume an attitude of indifference. Many times we fail to lay aside the evening paper, turn off the radio, call in the family to receive the message of the Lord's servants. If we expect to be built up in our faith, to achieve perfection in our lives as Paul

said, these men should be received with all the courtesy and respect at our command. Certainly if the President of the Church were to come to our door or the president of the stake or the bishop of the ward, we would feel highly honored to do all within our power to show him proper deference. The teacher comes to our door, holding the same priesthood as the President of the Church or the president of the stake, or the bishop of the ward and, being the representative of the Lord, should receive a wholehearted welcome. If we will open our hearts and minds, these men as the instruments of the Lord will feed us the bread of life, and if there ever was a time when we need divine direction and the bread of life, it is in this day of distraction and difficulty. Furthermore, the visit of the teachers extends an excellent opportunity for our sons and daughters to come into the family circle in the presence of the Lord's servants, feeling free to ask any questions they might have. I feel convinced that the youth of Israel have many questions that go unanswered because there was no opportunity nor the right place to answer them, but in the presence of father and mother and the teachers, the shepherds of the flock, these questions can be discussed freely and openly to the end that these young people will be built up in their faith and testimonies.

It is my duty in the Presiding Bishopric's Office to consider the names of those who request their names to be deleted from the records of the Church. Only yesterday six such names came to my attention, the names of individuals who requested that they be relieved of Church membership because some of them had joined other faiths and felt that they had found the truth. There can be no greater fallacy than believing that one has found the church of the Lord when he has already been in it and leaves it for the organization of some man, but it is my conviction that some of these people leave the fold, some of them are excommunicated, because you and I, the watchmen on the towers, the shepherds of the flock, are not doing our full duty. I want to tell you that no man will give up his faith, will give up the restored gospel of the Lord Jesus Christ or will give up his membership in this Church for any other faith or any other organization if he has a full understanding and comprehension of the gospel as it has been restored in this day. The reasons they leave are that they do not fully understand it and that many of them become critical and disobedient which necessitates, on our part, greater activity and more alertness, a greater willingness to watch over the Church always and be with them and strengthen them. Many of these people could be saved to the Church if the teacher were doing his full duty.

It is as the Savior said to Peter:

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest

thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he had said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. (John 21: 15-17.)

Brethren, you have the great honor, yes, the great responsibility of feeding the sheep of the Lord Jesus Christ. If I were to ask you, "Do you love Jesus Christ?" with one accord I am sure you would respond in the affirmative, and in response to such, I feel sure the words of the Christ would come down through the centuries, declaring again, "Feed my sheep; feed my lambs."

May God bless each and every one of us that we will feel highly honored in teaching the people to the end that we might have a part in the Lord's greatest plan and work, best declared in his words:

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:39.)

which I humbly pray each and every one of us will endeavor to do, in the name of Jesus Christ. Amen.

MILTON R. HUNTER

Of the First Council of the Seventy

Address delivered at the Saturday evening session of the 116th semi-annual general conference October 6, 1945, in the Tabernacle

IT is indeed an inspiring sight to stand here and look into the faces of the thousands of holders of the priesthood in the Church of Jesus Christ of Latter-day Saints. I have been thinking while sitting here tonight that there is more divine authority, more right to use that divine authority in this building tonight than in all of the rest of the world combined. We have here the President of the Church, who holds the keys of the priesthood, the keys of the kingdom of God; we have here the General Authorities, who have been delegated certain rights, authority, and power of that priesthood, and we have many other holders of the priesthood in this audience. I trust and pray that we will carry on our work in this priesthood in a desirable way before our Heavenly Father. I trust that the few words that I say tonight will be inspired by the Spirit of God, because I do feel

a weakness in standing before this great assembly.

We are all rejoicing during recent days in the fact that the terrible war has come to a close and that the ruthless killings and destruction have been replaced by peace. I, with all of you, hope and pray that all of God's children throughout the entire world will co-operate with our Heavenly Father and his Only Begotten Son in bringing about a permanent peace; but such will be the case only when we all accept and obey the pattern of life established by the Savior, which is conducive to peace.

For a number of years human life has



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been regarded by the leaders of many nations of the earth as being very cheap. Thousands, yes, millions, of men and women have been ruthlessly sacrificed on the fields of battle. The philosophy of some of the major races of people has completely disregarded the sacredness of human life. Instead of honoring the dignity and worth of mankind, these nations referred to have honored and practically worshipped the glory of the group—that is, the strength, power, and hope of world-dominance by their nation or race. I believe that throughout the world, generally speaking, the philosophies of men have almost completely disregarded the sacredness and purpose of human life; therefore, I feel a definite need today to present a few ideas regarding the Mormons' concept of the sacredness and purpose of life.

Human life is sacred to the Latter-day Saints—as sacred and precious as anything that exists—because of its divine nature. God has revealed to the Prophet Joseph Smith and to the other holy prophets that we are his children, the divine offspring of heavenly beings. Men and women in general are the greatest of God's creative work, being made in his own image, and endowed through inheritance from our heavenly parents with godly characteristics just as mortal children are

endowed with the characteristics of their earthly parents. In other words, we are gods in embryo, for, as Paul, the apostle to the Gentiles, has said:

... [God] hath made of one blood all nations of men for to dwell on all the face of the earth, ... For in him we live, and move, and have our being; ... For we are also his offspring. (Acts 17:26-28.)

All the prophets of the Church from Joseph Smith's day to the present time have confirmed the teachings of Paul. The following statement was made by President Joseph F. Smith:

Man, as a spirit, was begotten and born of heavenly parents, and reared to maturity in the eternal mansions of the Father prior to coming upon the earth in a temporal body to undergo an experience in mortality.

This beautiful doctrine of the divinity of man does not detract in the least from the glory and great exaltation of God the Eternal Father. It merely dignifies and exalts man and makes human life more sacred and purposeful. It fills the universe with meaning, with design, and attaches to life a goal; and an understanding of this doctrine should fill man's heart with love, charity, and good will toward all of the human family.

If one accepts that he is a son of God, in contrast to the concept that he is the offspring of an animal, he becomes impressed with the unlimited potential possibilities which are his. His eyes are turned heavenward instead of toward the ground. His hope is to become glorified—exalted—even like unto his heavenly parents.

BECAUSE of the closeness of the relationship between God and man and because of the great value and sacredness of human life, the Eternal Creator has always shown a special interest in the human family. He revealed to Father Adam the gospel plan of salvation, and has continued to reveal to his children from that day forward eternal truths to the full amount and extent that they were capable of receiving. He has established several gospel dispensations upon the earth; and throughout the entire course of human history he has earnestly pleaded with men to live in peace, in love, and in harmony with each other, as advocated in that divine plan. But ruthless and ungodly men from time to time have disregarded the sacredness of human life, and have brought wars, suffering, disease, and shame upon the human family.

In spite of the actions of his children, God has continuously retained his interest in them. He sent his Only Begotten Son into the world to teach us that we should love the Lord our God with all our hearts and that we should love our neighbors as ourselves. This divine teacher—the Man of Galilee—attached a sacredness to human life that has never been fully appreciated nor comprehended by mortals. It is true that chosen Israel had known the perennial law of "Thou shalt not kill"; but the

magnificent doctrine declared by the Son of God was that "... there is joy in the presence of the angels of God over one sinner that repenteth." (Luke 15:10.) In words of tenderness and power the Master of life and death told his eager listeners the beautiful parables of "The Lost Sheep," of "The Lost Coin," and that the well need no physician, but he who is ill. With open arms he cried, "All ye who are sick and weary come unto me, and I will give you rest." Never before had the downtrodden, the outcast, and the discouraged of the human family received such a powerful ray of light to heal them of their afflictions and to turn them unto God and unto a better life as when they felt the power of the message of the Master. Even the sinner learned that he and life were important, and that there was hope for him to receive something more beautiful, more joyous, and more godly than he had hitherto experienced.

After delivering a message of peace and hope to a troubled world, Jesus Christ gave his life as a voluntary sacrifice in order that we might live. Human life is so sacred and so valuable to the Eternal Father "that he gave his Only Begotten Son in order that we might gain eternal life." Even in our day Jesus has again emphasized the importance of a human soul in the following declaration:

... if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me! (D. & C. 18:15-16.)

It is no wonder that the angels of heaven rejoice when God's children repent and seek after eternal life.

ANOTHER reason why Mormons maintain that life is sacred is that God has revealed to them that life is eternal. We believe that we build our own characters through the actions we commit—whether they be evil or good; and the type of characters we mould for ourselves will be ours throughout the eternities.

Thus, thinking upon the sacredness and eternal nature of life leads us into the doctrine of the purpose of life. One of the most clear-cut statements given in the scriptures on the purposes of life was a remark made by Father Lehi to his children. In his own words: "Men are that they might have joy." That concept is basic in the philosophy of Mormonism. We maintain that life and religion are the same thing; that religion is a seven-day-a-week concern of our people, and that it concerns itself with the temporal as well as the spiritual phases of life. To the Mormons the bread-and-butter problem is as much religion and of interest to our Church as is attending meetings or taking care of the other spiritual duties.

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If men have joy in sufficient abundance, they must have a proper amount of economic prosperity. Therefore, one of the purposes of life is to arrange, distribute, and equalize wealth in such a manner as to bring joy to the largest number of people. If the gospel of Jesus Christ were lived as the Master intends that it should be, all of God's children throughout the world, would enjoy the blessings derived from economic security.

A life of joy is a life free from sin. In the words of another Nephite prophet: "Sin never was happiness." It should be said, then, that one of the main purposes of life is to have opportunities to learn the will of God and choose for ourselves the amount of obedience which we desire to render. In fact, Mormonism teaches that one of the main purposes of mortal existence is to give us the opportunity to partake of all the good experiences of mortality, and through the great principles of faith follow the road of progression and righteousness which will eventually bring us back into the presence of our Eternal Father and his Only Begotten Son.

In other words, the Mormon concept of the purpose of life is growth—growth intellectually, growth physically, growth morally, and growth spiritually. We call that principle of growth, eternal progression. Mortality marks one short span in the process, but to us today it is the most important period, because God has declared that if we keep this estate in righteousness we shall have glory added upon our heads forever and ever.

The immortal beings in the unseen world and the children of men upon the earth are working in cooperation to bring about this perpetual growth of human personality. The greatest revelation ever given on this subject was when God informed Moses as follows:

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:39.)

If we add to this statement the following pertinent remarks made by the Master of life, wherein he said:

I am come that they [men] might have life, and that they might have it more abundantly. (John 10:10.)

And again,

... this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent, (John 17:3.)

then we see more clearly God's purpose of our mortal and eternal existence.

The only way we can know God is to live as he lives, to think as he thinks, and to experience what he experiences. Interpreted in this light, we are brought face to face with the powerful Mormon doctrine which declares that "As man is God once was, and as God is man may be." It is positively true that the growth, the eternal progres-

sion, for which life offers opportunities reach their culminating point in a life patterned after that of Jesus; therefore, it is the purpose of life to live as the Savior taught us to live and as he himself lived.

I trust in faith to our Heavenly Father that he will help us that we may live that type of life. Before closing I wish to bear testimony that I am sure that we are all engaged in the work of God. I feel thankful to him for the opportunity that I have and that you have in the priesthood, in helping in his great cause. I know that the prophets of the Lord from Joseph Smith's time, to and including the present President of the Church, are divinely inspired and called of God our Eternal Father, and I wish to sustain the President of the Church with all my heart in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

Of the First Presidency

Address delivered at the Saturday evening session of the 116th semi-annual general conference October 6, 1945, in the Tabernacle

TRULY, as sung so impressively by the male chorus, we "Need Thee Every Hour"—especially the men who lead this Church, not only the General Authorities, but those in stakes and wards, in quorums, in organizations, and in the missions—all who in any way have the responsibility of guiding the people.

Jesus the Christ is the source of the power of the priesthood. Yesterday morning when the quorums voted as groups, there radiated a power which I am sure was felt by everyone. We felt it tonight when the thousands here assembled sang: "Do What Is Right." You sang with a force which indicated your intention to do just that thing.

As long as the priesthood merits the guidance of Christ by honest and conscientious dealing with their fellow men, by resisting evil in any of its forms, by the faithful performance of duty, there is no opposing power in this world which can stay the progress of the Church of Christ. I am happy to be numbered with you. I am grateful to have the privilege of laboring with this group of men and thousands of others in the promulgation of the principles of the gospel of Jesus Christ.

I've been instructed and gratified by the instructions of the brethren who have spoken here tonight.

WITHOUT further comment I wish to mention one phase of ward teaching discussed so eloquently and impressively by Bishop Wirthlin. You noted that he mentioned two teachers,

each accompanying the other in the performance of their duty. There is a growing tendency for teachers to go alone. We decry this practice. We commend those men who, when they fail to have a partner, are willing to assume the responsibility of visiting the Saints without a companion, but for seventy-five years, and probably longer, it has been the practice of the Church that teachers should go two by two. And Bishop Wirthlin very eloquently told us why. It is not sufficient for a teacher to say, "I cannot get anybody to go with me." There are too many young men in the Aaronic Priesthood who hold the office of teacher or priest, and who will accept an appointment as ward teacher to justify any teacher's going alone. Call a young man to go with you. Kneel down with him, as we have been instructed, and then go two by two.

Do this for three reasons: first, because we are instructed so to do; second, because it's for your own protection. You think about that. And third, because you need mutual strength, mutual guidance in giving correction, where it is necessary, and in teaching the doctrines of the Church.

I wish to say a word also about the calling of missionaries.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. (Matt. 28:19-20.)

That commission given by the Savior to the ancient apostles is applicable today. I need not elaborate upon the magnitude of missionary work. That has been done most eloquently today by Elder Stephen L. Richards and others of the General Authorities who have emphasized this theme. I have just two thoughts to express tonight. I have just two further suggestions regarding it. To the question whether returning soldiers or others who, because of some physical defect, have been excused from military service, could be called as missionaries, the answer is yes. The presidents of missions are calling for young men. Missions in Europe, in South America, and the Islands are waiting for messengers to come to them, so please recommend these young men who are worthy of a call to service. Presidents of missions are pleading for young men capable of assisting in office work. If presidents of stakes and bishops of wards can find a dozen such within the next month we shall appreciate it greatly.

In making your selection, however, please choose only young men and young women, who are worthy to represent the Church. The missionary field is *not a reform school*. True, it does bring about a reformation in those who

PRESIDENT GEORGE ALBERT SMITH

Address delivered at the Saturday evening session of the 116th semi-annual general conference October 6, 1945, in the Tabernacle

need reforming. Missionary experience develops character, and brings the sincere laborer into spiritual contact with his Father in heaven, but no young man and no young woman should be sent out to be reformed. Stake and ward organizations of the Church are established for that purpose. We have been rather embarrassed even within the last few months, because of the insistence on the part of parents or, as in one case, of a bishop, that a young girl should go on a mission when she did not want to go; and, in another case, a young man who was unworthy.

Margaret Johnston Graffin, in a poem entitled "To My Son," said:

Remember the world will be quick with its blame.

If shadow or stain ever darken your name, "Like mother like son" is a saying so true The world will judge largely of Mother by you.

I should like to apply that thought to the sons and daughters of the Church, particularly to the representatives who go into the missionary field. The Church will be judged largely by your actions and by what you say. "Remember the world will be quick with its blame. If shadow or stain ever darken your name. . . ." It is a great responsibility to represent this Church, and every missionary is a representative. You men in business would not think of choosing a representative unless you could trust him or her. Make that your ideal, bishop, ask yourself, "Can this man be trusted as a representative of this Church? Will this young lady reflect credit upon this great organization?"

Call young men, yes; but see to it that they are worthy of the trust thus placed in them. These boys who have been out in conditions and in environments that have upset their whole nature—God bless them—they have been true, many of them, but they have been under a strain, they are changed. Now as they come home, put them in an environment where they will become normal, where, above all things, they can render the service of love instead of hate, of salvation instead of death. Many of them have been missionaries while they have been out fighting, but see to it that they are worthy. Talk to them, be kind to them, and when they are worthy, give them the opportunity to go out and preach the gospel.

The world is hungry to hear the truth as never before in its history. We have it. Are we equal to the task—to the responsibility God has placed upon us? I am sure with the power we have seen in this priesthood meeting we can answer "yes."

God qualify our youth and our men in the priesthood everywhere to supply the present crying need of the nations for the truth of the restored gospel. I pray, in the name of Jesus Christ. Amen.

My brethren, you have been very patient for the last two days; you have been in meeting very much of the time. Ordinarily, one would become exceedingly weary, but if we enjoy the spirit of the Lord, it relieves us of that weariness and we are happy.

I remember as a young man and missionary in the Southern States, the first conference I attended. It was out in the woods on a farm in Mississippi. We didn't have comfortable seats to sit on. The brethren had been permitted to cut down a few trees and lay the trunks of those trees across the stumps which were left. We balanced ourselves on those or else sat on the ground.

Our meeting started right after breakfast time, and we didn't even think it was necessary to have anything more to eat until evening. We stayed and enjoyed the inspiration of the Almighty, and we certainly were blessed, notwithstanding the inconveniences and discomforts which surrounded us. At that time there was considerable hostility manifested in Mississippi and other states in the South, but we just felt as if we had walked into the presence of our Heavenly Father, and all fear and anxiety left. That was my first experience in the mission field attending a conference, and from that time until now I have appreciated the fact that the companionship of the spirit of the Lord is an antidote for weariness, for hunger, for fear, and all those things that sometimes overtake us in life.

I have enjoyed the addresses of my brethren. There were several others that we had hoped to reach today, men who have filled missions in foreign lands and who never have had an opportunity to report. I think that on the morrow we will try to give them time enough to say at least that they are glad they were permitted to come home.

We sang, "Do What Is Right."

When I was in the mission field first, I went into a section of country where that hymn was known to the community, apparently. Two humble missionaries after walking until late in the afternoon in the sun, in the heat of summer, came to a small house that was at the bottom of a hill. When the missionaries arrived, they found friends who invited them in to partake of their meager refreshment. And then they were asked to go outside in the cool of the afternoon shade, on one of those

comfortable, open southern porches between two rooms and sing some hymns. The people were not members of the Church, but they enjoyed Latter-day Saint hymns.

The missionaries had been threatened in that section. One of the men who had threatened them had kept watch of the road and in that way learned when they arrived. He sent word to his associates, who saddled their horses and took their guns, and rode to the top of the hill overlooking the little house. The missionaries knew nothing about it; they did not know that right over their heads, not very far away, were a considerable number of armed horsemen. But they had the spirit of the Lord, and as they sat there in the cool of the afternoon and sang hymns, the one hymn that seemed to have been prepared for the occasion was, "Do What Is Right." They happened to be good singers, and their voices went out into the quiet air. They had only sung one verse when the leader of the mob took off his hat. They sang another verse, and he got off his horse, and the others got off their horses, and by the time the last verse had been sung, those men were repentant. Upon the advice of their leader, they rode away without making their presence known. The leader was so impressed with what he heard the missionaries sing that he said to his associates: "We made a mistake. These are not the kind of men we thought they were. Wicked men can't sing like angels, and these men sing like angels. They must be servants of the Lord."

The result was that this man became converted to the Church and later was baptized. And I never hear that hymn sung but I think of that very unusual experience when two missionaries, under the influence of the spirit of God, turned the arms of the adversary away from them and brought repentance into the minds of those who had come to destroy them.

While the brethren were speaking today, I was reminded of a scripture, and I would like to read a portion of it because it seems to me that we are living in the particular time referred to. I have in mind the third chapter of Second Timothy as follows:

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, . . . unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, . . . Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts. . . .

But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them: And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation

(Continued on next page)

through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. (II Tim. 3.)

And so, my brethren, we are living in the latter days; we are approaching a time, if we are not already in that time, when "... peace shall be taken from the earth, and the devil shall have power over his own dominion." (D. & C. 1:35.) Fortunate are we who have been gathered from the nations of the earth into the Church. Fortunate is this great body of men tonight, perhaps the largest group of priesthood that has ever assembled in this house at one time, each one a representative of the Lord.

I am grateful to see so many of you here tonight, leaving aside other things that might have been done. You have been busy in many cases all day, and yet when the priesthood is called together you come as if to say, "Here, Lord, am I." If we in our homes shall so live that the spirit of the Lord abides with us, we will always be prepared to say when the call comes, "Here, Lord, am I."

TONIGHT, I congratulate myself with you, that in the peaceful quiet of these everlasting hills, in the comfort of this great house of God, we are permitted to assemble ourselves together, not to plan our financial uplift, our social uplift, but to plan how we may find our place in the kingdom of heaven, to dwell there eternally with Jesus Christ, our Lord. We will all be tempted; no man is free from temptation. The adversary will use every means possible to deceive us; he tried to do that with the Savior of the world without success. He has tried it on many other men who have possessed divine authority, and sometimes he finds a weak spot and the individual loses what might have been a great blessing if he had been faithful. So I want to plead with you, my brethren, be as anchors in the community in which you live that others may be drawn to you and feel secure. Let your light so shine that others seeing your good works will have a desire in their hearts to be like you. Whenever you go, keep in mind the fact that you represent him who is the author of our being. The priesthood that you hold is not the priesthood of Joseph Smith, or Brigham Young, or any other men who have been called to leadership of the Church at home or abroad. The priesthood that you hold is the power of God, conferred upon you from on high. Holy beings had to be sent to earth a little over a hundred years ago in order to restore that glorious blessing that had been lost to the earth for hundreds of years. Surely we ought to be grateful for our blessings.

Remember that as long as we seek the Lord, and keep his commandments as best we know, the adversary will have no power over us to lead us into transgression that may forfeit for us our place in the celestial kingdom.

I THINK I would like to repeat something I have told many times as a guide to some of these younger men. It was an expression of advice of my grandfather for whom I was named. He said: "There is a line of demarcation well defined between the Lord's territory and the devil's territory. If you will remain on the Lord's side of the line, the adversary cannot come there to tempt you. You are perfectly safe as long as you stay on the Lord's side of the line. But," he said, "if you cross onto the devil's side of the line, you are in his territory, and you are in his power, and he will work on you to get you just as far from that line as he possibly can, knowing that he can only succeed in destroying you by keeping you away from the place where there is safety."

All safety, all righteousness, all happiness are on the Lord's side of the line. If you are keeping the commandments of God by observing the Sabbath day, you are on the Lord's side of the line. If you attend to your secret prayers and your family prayers, you are on the Lord's side of the line. If you are grateful for food and express that gratitude to God, you are on the Lord's side of the line. If you love your neighbor as yourself, you are on the Lord's side of the line. If you are honest in your dealing with your fellow men, you are on the Lord's side of the line. If you observe the Word of Wisdom, you are on the Lord's side of the line. And so I might go on through the Ten Commandments and the other commandments that God has given for our guidance and say again, all that enriches our lives and makes us happy and prepares us for eternal joy is on the Lord's side of the line. Finding fault with the things that God has given to us for our guidance is not on the Lord's side of the line. Setting one's self up as a receiver of dreams and visions to guide the human family is not on the Lord's side of the line; and when men, as they have sometimes done in order to win their success along some line or another, have come to an individual or individuals and said, "I have had this dream and this is what the Lord wants us to do," you may know that they are not on the Lord's side of the line. The dreams and visions and revelations of God to the children of men have always come through his regularly appointed servant. You may have dreams and manifestations for your own comfort and for your own satisfaction, but you will not have them for the Church unless God appoints you to take the place that he gave to his prophets of old and in our day, and unless you have been divinely commissioned to do the thing he wants you to do.

So, brethren, we need not be deceived—it will be easy to be deceived—but we need not be deceived if we will honor God by honoring ourselves and our families and loved ones and our associates in the places which they occupy in righteousness.

IT is a wonderful day and age in which we live. It will not be long until the servants of the Lord will go again to the nations of the earth in great numbers. I have been asked within the last few hours, "Are we going to open the European Mission?" I may say to you the European Mission has never been closed. We had to call home many of those who were there, but we left men holding divine authority. By appointment they have been ministering to the faithful, and the work of the Lord is still anchored in those lands. It will not be long before there will go forth from the headquarters of the Church, leadership to set in order everything that needs to be set in order, in power and might and faith, giving to those people over there another opportunity, in many cases opportunities they had neglected in the past, and in some cases opportunities they have never yet enjoyed.

We must preach the gospel to the South American countries which we have scarcely touched. We must preach the gospel to every African section that we haven't been in yet. We must preach the gospel to Asia. And I might go on and say in all parts of the world where we have not yet been permitted to go. I look upon Russia as one of the most fruitful fields for the teaching of the gospel of Jesus Christ. And if I am not mistaken, it will not be long before the people who are there will desire to know something about this work which has reformed the lives of so many people. We have some few from that land, who belong to the Church, fine, capable individuals who may be called to go, when the time comes, back to the homeland of their parents, and deliver the message that is so necessary to all mankind. Our most important obligation, my brethren, is to divide with our Father's children all those fundamental truths, all his rules and regulations which prepare us for eternal life, known as the gospel of Jesus Christ. Until we have done that to the full limit of our power, we will not receive all the blessings which we might otherwise have. So let us set our own homes in order, prepare our boys and our girls, and ourselves, so that if we are called to go to the various parts of the earth, we will be prepared to go. This will be our great mission.

I want to thank you again for the joy I have had in your companionship during my long ministry. I have been laboring many years. My first ordination to an office in the Aaronic Priesthood was to that of a deacon, within two blocks of where I now stand. I

was baptized in City Creek within one block from here. I was confirmed a member of the Church within two blocks from here. But since that time and since I received that gift from my Heavenly Father, for which I have no words to express my gratitude, he has called me to go to many parts of the earth, and more than a million miles have been traversed since I was called into the ministry. I have traveled in many lands and climes, and wherever I have gone I have found good people, sons and daughters of the living God who are waiting for the gospel of Jesus Christ, and there are thousands, hundreds of thousands, millions of them, who would be accepting the truth if they only knew what we know.

Brethren, let us be humble, let us be

prayerful, let us be generous with our means, let us be unselfish in our attitude towards our fellows. Let our lives be such that our homes will always be the abiding place of prayer and thanksgiving, and the spirit of the Lord will always be there.

In conclusion, let me say, wherever we are, let us remember that there has been conferred upon us a portion of divine authority, and therefore we represent the Master of heaven and earth. And so far as we honor that fine and wonderful blessing we will continue to grow in grace before the Lord; our lives will continue to be enriched; and in the end, eternal happiness in the celestial kingdom will be our reward. That's what the gospel is for. Let us live to be worthy of it every day of our lives, and I pray that when the time comes for us to go, that we will not feel as though we have neglected

any of our own dear ones, any of our neighbors and friends, by failing to divide with them that which is more precious than anything that the world can give, because it is the gift of God himself.

I pray that peace and love and happiness may abide in your hearts and in your homes, and that we may go forward with renewed determination to be worthy of peace because it can only dwell with us when we ourselves are living the commandments of our Heavenly Father and honoring him.

May peace abide with you and with your loved ones, and, brethren, surround your families by the arms of your love and unite them together in that bond of affection which will insure eternal happiness.

I invoke upon you the favor of our Heavenly Father in the name of Jesus Christ. Amen.

SUNDAY MORNING SESSION

DAVID O. McKay

(Concluded from page 639)

column of states that repealed the prohibition law.

Statistics today seem to indicate that our fight for temperance is making little progress. For example, there was spent in Utah during the fiscal year ending June 30, 1945, for

Cigarettes	\$ 4,978,196
Beer	11,197,806
Liquor	10,862,677
Total	\$27,038,679

Interference goes hand in hand with lawlessness, and lawlessness is an enemy of peace.

I KNOW of no force so potent in eradicating these and all other enemies of peace from the human heart as the gospel of Jesus Christ. True religion is today the world's greatest need—in a sense by the individual of a relationship with God—that indefinable something which enters into the soul of man and which unites him with his Creator.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. (John 3:8.)

A celebrated British statesman, Edmund Burke, in the latter half of the eighteenth century wrote: "True religion is the foundation of society. When that is once shaken by contempt the whole fabric cannot be stable nor lasting."

"I have now disposed of all property to my children," said Patrick Henry; "there is one thing more I wish I could give them, and that is the Christian religion. If they had that, and I had not given them one cent, they would be rich. If they have not that, and I had given them all the world, they would be poor."

Only through the application of righteous principles by individuals and by governments, can nations learn war

no more, and establish a permanent peace.

O Brother Man! fold to thy heart thy brother;

Where pity dwells, the peace of God is there;

To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example

Of him whose holy work was "doing good";

So shall the wide earth seem our Father's temple.

Each loving life a psalm of gratitude.

Then shall all shackles fall; the stormy clangor

Of wild war music o'er the earth shall cease;

Love shall tread out the baleful fire of anger,
And in its ashes plant the tree of peace.

After the passing of centuries God has given mankind another opportunity to end war. The most momentous decision of all time must now be made by the peoples of the world.

God grant that they will never again revert to the law of the jungle but will "beat their swords into plowshares, and their spears into pruninghooks, neither shall they learn war any more," I earnestly pray with you in the name of the Prince of Peace, our Lord and Savior, Jesus Christ.

JOSEPH F. MERRILL

(Continued from page 647)

titled *What You Should Know About Tobacco*, Dr. Irving Fisher of Yale University wrote a foreword for the book in which he said:

The tobacco problem has for years engaged my attention, both as to its economic and hygienic aspects. As treasurer of the Committee for the Scientific Study of the Tobacco Problem and as chairman of the Hygienic Reference Board of the Life Extension Institute, which has contributed more perhaps than any other agency toward solving the basic problem of tobacco, I have had unusual opportunities to

become familiar with this many-sided problem. . . . The evidence now exists sufficient to show that no one who smokes can achieve the best of which he or she is capable, whether this be a foot race, a prize fight, a golf game, tightrope walking, a rifle score, bombing the Reich, writing, speaking, singing, acting, performing on a violin, piano, or typewriter, attainment of health, strength, endurance, working power, beauty, glamor, or any other excellence on which men and women set their hearts. Prize fighters and acrobats know this. It is time that those ambitious in all other lines of work should learn it.

Relative to the effect on the muscular system I give this illustration found in the 1938 edition of the standard book *How to Live* by Fisher and Emerson:

Some years ago Dr. W. P. Lombard, professor of physiology in the University of Michigan, conducted a series of observations for the purpose of determining the influence of smoking upon muscular work. He reported: "The record of these successive observations shows that the effects of one cigar of moderate strength was to lessen the work of which the subject was capable from seventy-five foot-pounds to fifteen foot-pounds, the number of times that the weight could be lifted being reduced from eighty-six to twelve—over eighty percent. These figures indicate how seriously tobacco cuts down one's strength and endurance!"

In his book, after pointing out many deleterious effects of the use of tobacco, Dr. Wood says:

There is an aspect of the tobacco habit which, to some, is more important than its effect on life itself. A large number of people, including many doctors, are quite indifferent concerning their health or the possibility of dying prematurely. When confronted with facts concerning the life-shortening effects of tobacco or other habit-forming drugs, they may accept them but, in a spirit of bravado, may add that they would rather live their fifty years than exist for one hundred. In saying this they assume that the smoker lives a more happy, contented, and useful life than the nonsmoker. But does he? In the following chapters we shall show that on the average, not only does the smoker die at a much earlier age

(Continued on next page)

than the nonsmoker but that he is more often afflicted with painful and disabling diseases of long duration and that in addition to this, he experiences various minor ills, such as annoying coughs, hoarseness, rawness of the throat, heartburn, shortness of breath, and many other disagreeable symptoms or diseases which are peculiar to those who use tobacco in any form. We shall show that he cannot excel in sports, as most people already know; that he will be handicapped in acquiring an education and for this reason may be likewise handicapped in satisfying his other aspirations in life. We shall show that even his character may be unfavorably affected. . . . We shall show that girls and boys and men and women who begin to smoke with the avowed intention of smoking in moderation and quitting the habit when they find that it is becoming harmful to them, nearly always smoke to a great excess and seldom quit the habit. No one can be at his best if he uses tobacco any more than the boxer, the runner, or the ball player can, for the use of this drug interferes with the blood supply, not only of the heart muscles but of every organ and part of the body, including the brain, the liver, the stomach, and the reproductive organs, as we shall show.

THE use of tobacco shortens life. This fact was demonstrated satisfactorily to the whole scientific world on the appearance of a report by Dr. Raymond Pearl of Johns Hopkins University, published in the *Journal Science*, March 4, 1938. Dr. Pearl and his associates made complete life tables on 6,813 white men between the ages of thirty to seventy. He divided this group into three—2,095 nonsmokers of tobacco; 2,814 moderate smokers; 1,905 heavy smokers. He found that between the ages of thirty and seventy the heavy smoker died, on an average, ten years younger than nonsmokers; that moderate smokers, on an average, also died from one to five years sooner. And as I have already quoted, smokers are less free from bodily ailments than are nonsmokers. So I repeat, the fact is that smokers die earlier than nonsmokers.

May I quote a few words from the late Dr. A. L. Warner, who devoted a long life to the study of the evil effects upon the mind, body, and character of tobacco and was widely known for his writings on the subject? He wrote:

A large majority of the young men of the United States have used tobacco. We are breeding a race of tobacco degenerates. The children inherit the narcotic craving from tobacco-using ancestors, making them as they grow older, easy addicts to tobacco, liquor, and other dope. Juvenile crime, vice, and degeneracy steadily increase with the increased use of tobacco. The average age of crime in the United States has come down in sixteen years from age twenty-eight to nineteen.

Extremely regrettable as it is, young women in the last few years have taken up smoking and the habit is rapidly growing among them. From an article written by Alonzo L. Baker, associate editor of the magazine *Good Health*, and entitled "Should Women Smoke?" I make a few quotations as follows:

Here are two facts that should be borne
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in mind by every girl and woman in America:

1. Tobacco harms women more physically than it does men.

2. Tobacco does more damage to the race through mothers than through fathers.

Naming some bad effects, he continues:

A vital question is the effect of tobacco in pregnancy. These two facts are indisputable: (1) Nicotine is one of the few substances that passes through the placenta to the fetus; (2) Nicotine passes to the infant in its mother's milk. In view of the virulence of the poison that nicotine is, damage both to the unborn child and to the nursing child is inevitable when he is nicotineized before and after birth. . . . The smoking habit has become widespread among women of recent years only in America. Preliminary reports . . . thus far made indicate that the number of stillbirths and premature children born to habitually smoking mothers is markedly higher than for mothers who are abstainers from tobacco. . . . Just cause for alarm is the rapidly growing number of girls who form the tobacco habit before they have come to physical maturity. Smoking on the part of girls during their teen years is nothing less than a tragedy, for those are the years when nicotine does its greatest damage to the growing nerve and glandular systems of the female body.

Dr. D. H. Kress, another well-known objector to smoking, wrote on this particular point saying:

For both man and wife to be addicted to smoke inhalation is destructive of everything that is good. Children born to such a pair had better never have been born; . . . anything that is injurious to the child after its birth is equally injurious to it before its birth when indulged in by the pregnant mother.

United States Surgeon General Hugh S. Cummings once wrote:

When women generally contract the smoking habit (as they are now doing) the entire nation will suffer. The physical tone of the whole nation will be lowered. This is one of the most evil influences in American life today. The habit harms a woman more than it does a man.

President Charles W. Eliot of Harvard University once in talking to his freshman class on the subject of tobacco gave the following advice:

My dear freshmen, I want you to remember that tobacco in any form destroys the brain, and you have none to spare.

TIME will not permit my saying much relative to liquor. It is perhaps unnecessary to do so since the effects of drinking are more or less widely known. However, I ask your indulgence while I give two or three quotations from keen observers. *The Journal of the American Medical Association* said:

Alcohol is a poison inherently, absolutely, essentially; in a drop or in a gallon, in all quantities and in every quantity, it is a poison. Plainly the quantity cannot effect its chemical constitution.

And from the eloquent pen of the late keen-minded Robert G. Ingersoll, who knew how to describe alcohol in

all its hellish effects on humanity, I give the following:

Alcohol is the blood of the gambler, the inspiration of the burglar, the stimulus of the highwayman, and the support of the midnight incendiary. It suggests the lie and countenances the liar, condones the thief, and esteems the blasphemer. It violates obligation, reverences fraud, turns love to hate, scorns virtue and innocence. It incites the father to butcher his helpless offspring, and the child to sharpen the patricidal ax.

Alcohol burns up men, consumes women, destroys life, curses God, and despises heaven. It suborns witnesses, nurses perjury, defiles the jury box, and stains the judicial ermine. It bribes voters, disqualifies votes, corrupts elections, pollutes our institutions, endangers the government, degrades the citizen, debases the legislature, dishonors the statesman, and disarms the patriot. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness; and, with the malevolence of a fiend, calmly surveys the frightful desolation, and reveling in havoc, poisons felicity, destroys peace and ruins morals, wipes out national honor, curses the world, and laughs at the ruin it has wrought. It does that and more. It murders the soul; it is the sum of all villainy, the father of all crime, the mother of all abominations, the devil's best friend, and God's worst enemy.

And from the inspired voice of the Church—that of the First Presidency—the following was said three years ago in this conference:

Drink brings cruelty into the home; it walks arm in arm with poverty; its companions are disease and plague; it puts chastity to flight; it knows neither honesty nor fair dealing; it is a total stranger to truth; it drowns consciousness, it is the bodyguard of evil; it curses all who touch it.

Drink has brought more woe and misery, broken more hearts, wrecked more homes, committed more crimes, filled more coffins than all the wars the world has suffered.

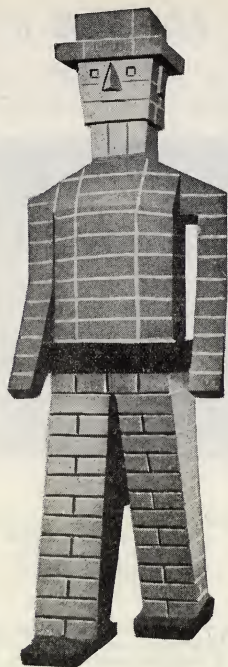
Yes, in accordance with the divine will, the Church stands absolutely and continuously opposed to smoking and to the consumption of all kinds of alcoholic beverages. It persistently calls to its members and to all others to abstain from the use of these body, mind, and soul destroying poisons. May the Lord give us all the desire and the strength to do so, I pray in the name of Jesus Christ. Amen.

JOHN A. WIDTSOE

(Continued from page 645)

act intelligently. If that were understood by the world, the peace spoken of here this morning would soon come. But, men depend upon themselves. They fail to call upon God. They fail to listen to his words, and floods of hate and discontent and evil stalk the world. We have had the experience of war the last few years; we know what it means when men try to depend upon themselves and their own power.

EVERY person may receive inspiration or revelation. The stake presidents have the right, in their positions, to ask
(Concluded on page 702)



YESTERDAY

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TODAY

★ *Reconversion*

TOMORROW

★ *Reconstruction*

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(Concluded from page 700)

for revelations from God; the bishops, in their positions; the housewives, in their daily tasks can claim real help from God, provided, of course, that they are sensitive to such help, provided that they are able to hear the voice of God.

When God speaks, some of us fail so to live as to understand the message that comes from eternity. I know some people say, "Well, how can I so conduct my life as to be responsive to the messages from the unseen world?"

There is an old illustration, a high school illustration, that bears on this subject. We may take a rod of soft iron, and place it with some iron filings, without apparently causing any change; the rod is not magnetic; but if we wrap that rod of iron with a wire carrying an electric current, it becomes a magnet. Though the rod has not changed, in shape and width and length, it has undergone a deep change. It has become changed so that it attracts iron filings or whatever else is subject to magnetic action. Just so, if we, men and women, could wrap ourselves in obedience to God's law, live as we should live, a wonderful change is effected in us, and we, too, can then hear the messages of the unseen world. The principle of revelation and fitness for revelation, should be remembered by all of our people, by you, by me, and by all of us.

THERE is another thing to be remembered. How can I, a poor human being, distinguish between an impression from God and an impression from an evil source. The devil is always ready to deceive us. You heard Brother Petersen's remarks yesterday recounting a dozen or so of the devices the devil uses in this day to mislead humanity. The test of truth, given us is very simple, easily understood. When an impression comes, call it inspiration or revelation, compare it with the words that issue from the mouth of the prophet who stands at the head of the Church. Then, if your impression is in harmony with his expressed words, it is from God. If it runs counter to the prophet's teachings, your impression is from an evil source.

The Lord wants to speak to us; he wants to guide us. He wants us to hear. His Holy Spirit permeates the universe, touches every heart, and if it is permitted, will carry messages to us from the throne of God. The manner of our lives will help us to receive such messages and to distinguish between those that may come from God and those that come from the evil one.

This Church lives and moves and has its being in revelation—continuous revelation. May we remember our relationship to the living prophet, as we recall the great events of two days ago. God bless us and be with us, and magnify us in our labors, that we may stand as a light before the nations, I pray, in the name of Jesus Christ. Amen.

ANTOINE R. IVINS

Of the First Council of the Seventy



ANTOINE R. IVINS

Address delivered at the Sunday morning session of the 116th semi-annual general conference October 7, 1945, in the Tabernacle

WHAT a comfort it would have been if I had known last Saturday that I was not going to have any more time than has been allotted to me.

I have climbed this stairway for fourteen years, and I find it gets no shorter. I used to look into the sympathetic eyes of my father and gain support, and then into the eyes of my uncle, the president of the Church, where I found it. I still look into the eyes of the men who occupy these seats and feel a sympathy, a strength, and a support. My testimony is that it comes from the Spirit of God.

For the first time I have witnessed the inauguration of a president of the Church, and have pledged him my support. I pray that God will make me equal to that pledge. I do not expect him to do his work in exactly the same way as his predecessors have, and I hope that I will not judge him by the yardsticks which they left behind. I grant him the privilege to move in his office as he is inspired by the spirit of God, and hope that I may have the strength always to support and sustain him, that I may see in the policies which he initiates the advance of the kingdom of God.

I once asked one of my friends what would happen if the president of the Church should die unexpectedly, and he said, "Nothing. It will go right forward." And contrary to the expectation

(Continued on page 704)

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ANTOINE R. IVINS

(Continued from page 702)

tions of many people in the Church, this transition has been made with absolute smoothness and without friction so far as I have been able to observe. It is a great and lasting testimony to me.

THE gospel of Jesus Christ is the plan of life and salvation. It applies while we are here as well as after we shall leave this sphere. It is based on the correct principles that should govern the lives of men. It is the statement of those principles. The Church of God is the vehicle destined to carry into the lives of the people those principles and develop the people to eternal joy and happiness. It would be a sad commentary if this Church should not be so constructed that it could carry on from age to age and meet its opportunity. It has done so in the past. I have seen it work, myself, over a number of years.

There came a time when it moved the people into a desolate region without any opportunity whatsoever, so far as the world thought, and we saw it develop an organization which conquered an arid land, which established principles of right living, and which developed the country and brought distinction to its people. The Church is properly formed; it meets its opportunity.

It teaches us to till the soil. It teaches us cooperative effort. It teaches us the value of education, and sends us on to unlimited efforts in that direction. It meets all the exigencies of life. The Church is a virile, strong, true organization. My worry is not as to the Church so much as to how I shall serve it. If I can serve it faithfully and well, I will be fortunate.

I pray that God may give me the strength and the power to do it, to hold up the hands of these men who stand at its head, and as I go throughout the Church ministering to the people, that I may be able to carry to them the gospel of love, and sympathy, and true fellowship; in other words, that I may be true to the charge that has been given to me, and if God will give me that power, then I shall be happy. And what I pray for myself, I pray for all of you who are here, evidencing by your presence that you desire to do the same thing. God bless us all, I ask, in the name of Jesus. Amen.

SUNDAY AFTERNOON SESSION

SPENCER W. KIMBALL

(Continued from page 652)

truckloads of hay and grain for livestock; wire and posts for fencing; cash for leveling the farms, and building materials for dwellings for the homeless.

THE IMPROVEMENT ERA

And I see priesthood quorums with saw and hammer, building homes for members in distress.

And I thank the Lord for a people who follow the injunction: "Love thy neighbour as thyself" and, as the family enters the newly constructed home I seem to hear the Master say:

... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Matthew 25:40.)

THE curtain rises again on a Sabbath day—church bells are ringing. The populace, however, seems motivated by the spirit of "holiday" rather than "Holy Day." All over this great stage on the Lord's day people are picnicking in the canyon, men are in the fields doing their work; hunters and fishermen are in the mountains; men and women and children are in long queues before picture houses, ball games, and rodeos. But off in another little corner in this great stage there is a sacrament meeting in progress. The meetinghouse is filled with worshipping people keeping holy the Sabbath day. The bishop is conducting, and down in the congregation, in one side pew is a family of six—a young couple with four children under twelve. And then at the conclusion of the meeting it seems the bishop is commending the young parents for their faithfulness, and the father of this little brood says: "We are happy to come to sacrament meeting each Sabbath. It is a privilege to worship. We always like to come together as a family. Our life would not be complete if our play, our work, and our worship were not all together." And I was grateful for the many who worship on the Lord's day, and I seem to see Moses coming down from Mount Sinai with the plates on which was engraved:

Remember the sabbath day, to keep it holy. (Exodus 20:8.)

And then the scene changes again, and I see a world of sin. Here are displayed the hellholes of vice and crime. Here are the divorce courts and people filing in and out, notables many times divorced but unashamed. Homes are broken and children divided, and I hear someone say that ninety percent of all the divorces that break up these homes are caused by the sin of adultery, and that a staggering percentage of the people on this stage are immoral and unrepentant. Backstage is a small picture in contrast. Here is a community of about four hundred Latter-day Saints far away in the southland. A physician-surgeon, not a member of the Church, is telling his friend: "Now I've finished five years of practice in this little community of Mormons. Oh, the Mormons are not perfect but a pretty good sort though. I have attended them in their childbirths, in their operations, and in all of their ailments, and after five years I have yet to find the first case of social disease among them."

And I seem to hear the warning of Paul, heeded by these Latter-day Saints:

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (1 Cor. 3:16-17.)

Here is the law of chastity lived "in mine own way."

ANOTHER scene is presented. It is a world parading in pomp and show, in display and pretense. Upstage I see a minister standing before a young couple, all elegantly dressed. And I see
(Concluded on page 706)

and now ... PEACE...

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SPENCER W. KIMBALL

(Concluded from page 705)

the best man, ladies in waiting, the ring bearer, many actors with parts prepared and gowns that are gorgeous. Large groups of people are on either side of the aisle with curious expectant faces. And then it seems that I see in another small corner of this huge stage, a young girl and her mother talking quietly together in their home. I hear the daughter saying: "You have been a sweet mother to me. I am grateful for your teaching me the beauty and importance of a temple marriage. I saw Betty's spectacular wedding with all of its flowers, costly gowns, and expensive appointments. I felt the labored formality of it all, the gasps of the curious onlookers. Mother, I desire a sweet, simple temple marriage; I want no rice, no old shoes, no wild demonstration. I want no pageantry no matter how colorful—marriage to me is a holy ordinance. What I would like would be for John and me to go through the sweet, holy rites of the temple, with just my folks and his, and a few intimate friends, where all is white and calm and beautiful and serene. Mother, I want no one unsympathetic to be present and nothing to be done which, in any sense, will mar the solemnity of that sacred occasion. This is a time when I want no hilarity, no crude or vulgar jokes. And as we walk out together, united for time and eternity, I want us to face the world with our minds and hearts still on that same high plane we found in the sealing room of the temple. I want us always to retain that sweet spirit of prayer and worship and peace. Thank you, Mother, I want to be married in the Lord's own way."

And as the curtain closes I stand in contemplation—grateful and happy that in the drama of life on the great world stage there are here and there episodes of contrasting brilliance and beauty which show the way to live the commandments of God in his own way.

My brothers and sisters, let us be true devoted Latter-day Saints. Let us love the Lord and our fellow men and live the commandments of God that we may have a full and abundant life leading to exaltation, I pray, in the name of Jesus Christ. Amen.

MARION G. ROMNEY

Assistant to the Council of the Twelve

Address delivered at the Sunday
afternoon session of the 116th
semi-annual general confer-
ence October 7, 1945, in
the Tabernacle

In harmony with what has been said in this conference, about supporting the new President of the Church, I want to pledge to President George

GENERAL CONFERENCE

Albert Smith here before all of you, that I have every intention of rendering to him the same kind of loyalty that I gave our late departed great President, Heber J. Grant, whom I loved as I have loved few men.

In speaking of President Grant, I want to express my regret also for the loss which the Church has sustained



MARION G. ROMNEY

since last conference in the passing of his son-in-law, Robert L. Judd, who rendered such yeoman service in the welfare work.

The welfare program of the Church is very dear to me, and with the help of the spirit of the Lord, for which I pray, I want to say a word about it.

You are witnesses that when, with all your hearts, you work at a Church assignment, the Lord gives you a testimony that it is of him, and you have joy and satisfaction therein. That is the way it is with me in the welfare work, which now for four years has been one of my major assignments.

During the weeks following April conference, 1941, while I was wondering what I would be asked to do as an Assistant to the Council of the Twelve, my wife said that she believed she could guess, and of course, she did guess, many times. Once she said, "I think they will ask you to help Brother Lee in the welfare work," and I replied, "Oh, my goodness, I hope not! There is nothing for which I am less qualified."

Well, in a few days I received a letter from the First Presidency, appointing me assistant managing director of the Church welfare plan, to labor under the advice and direction of Elder Lee and the general committee." Within sixty days I closed up my personal affairs, and went to work in earnest on this new assignment. I read and studied everything the brethren had said about it. I asked members of the general committee and office staff hundreds of questions. I fasted often over an extended period, and prayed

(Continued on page 708)

THE IMPROVEMENT ERA

Priority Special

by Harry Bedwell



THIS true short-story was condensed from "Priority Special," by Harry Bedwell, Southern Pacific telegraph operator and noted writer of railroad stories for national magazines.



SGT. ERNIE WALL—hospital train patient and ex-Southern Pacific railroader—eyed the three silent patients in the bunks opposite, and the Medical Corps Major. The three wounded men had been carried aboard in Los Angeles—in heavy body casts. Every slight jar and jolt caused them waves of pain. Buddies from the same Arizona range land, they'd been seriously wounded by the same Jap mortar shell. They hadn't rallied in the hospital, and now they were being returned to a hospital near their home—a final, desperate attempt to save their lives.

But, as the train left the station, there'd been a sudden application of the air brakes—for an auto trying to beat the train to the crossing. The jolt had brought them unbearable agony. More such jolts might come—and even the small vibrations of starting and stopping were wearing. As Ernie watched, the Major made a decision. He told his orderly, "Tell the conductor we'll have to remove three stretcher patients at the next station."



Ernie could feel the hope draining from the three boys. He could sense how vital it was they get home—and he moved in. "That jolt, sir," he said, "don't have to happen again, now that we're away from city traffic, and if the DS can keep his hands off us from here on. We're coming into Alhambra now, and we're going to stop. Let's see how the eagle-eye does it when he's not forced."

They had lost momentum, but the Major couldn't tell by how much. The train drifted quietly; then, all motion was gone. Quickly, Ernie pushed his advantage.

"I told you that was a good hoghead! Sir, the station's there on the left. Go in, and you'll see a guy harnessed to a headphone. He's the brass pounder: the

op. Give him the picture! Just ask him to tell the DS to give us a good run, and to slip it to the hogger to take it extra easy on how he puts the air under this train."

Somehow, Ernie hypnotized the Major with his sincerity—and strange language. Major obeyed Sergeant—and Ernie settled back. He knew S. P. people—like Harva White, the engineer ahead; Si Youngblood, the station's veteran operator; Ed Farwell, Los Angeles dispatcher, the "DS." Sure, they'd give 'em a good run . . .

In a few moments the Major returned, an undecided look on his face. Quickly, before he could speak, Ernie began, "Did the brass pounder get word to the DS—the dispatcher, sir?"



"Yes, he told the dispatcher," the Major answered vaguely.

"And did the dispatcher get word to the eagle-eye—the engineer?"

"Yes," the Major nodded absently, "he called the engineer to the phone. Said something to him about a Priority Special."

"He did? Well, sir, you've got not a thing to worry about from here out. Why, a Priority Special's the kind of train the President of the United States gets!"

Ernie leaned over the edge of the bunk and grinned. The three hurt men relaxed, grinned back—and the Major was aware then that there are elements of the spirit that medical science couldn't reach.

Ernie listened to far, familiar sounds, gave a complacent nod, and made a remark which jolted the Major. "Had you noticed, sir, that we are on the way again?"

The Major glanced quickly out of the window. The town lights were streaming by, thinning rapidly as the Priority Special swung into the open country at a growing speed. Yet Ernie alone had felt it when Harva White put his train into gliding motion . . .

On went the train . . . on through the night. In the cab, Harva and his fireman . . . in the DS office, Ed . . . along the way, other dispatchers and operators, the

yardmasters, and all the others . . . all making split-second decisions to give the Priority Special a "good run" . . . letting it go through—unchecked—while other trains paused momentarily at meeting points . . .

The miles ticked by . . . telephone and telegraph wires hummed . . . schedules were re-worked, timed to the second. On went the train . . . Alhambra, Colton . . . up San Geronio Pass . . . Indio. Not a single stop, despite the many other war trains crowding the division . . .

Then Ernie became aware of a stir in the opposite bunks. The current of life suddenly quickened. The eyes of the three burned with an expectant glow.

"The desert!" one of them whispered. "Mister, don't that smell good!"

Through the odors of drugs and medicines and germ-proof cleanliness, they had caught the first faint fragrance of their homeland. And at last, they were at peace.

Again, the Major was conscious of elements far beyond our horizons. And then, as he turned away, he saw Ernie. "How did you know we could have a 'run' like this? With all the people involved . . . all those other trains on the track . . ."

"Why," said Ernie, "that's just how it had to be done. It's men and women with the know-how, hitting it off together. Such a bunch would just naturally handle a job like this without a stumble." He said it with candid conviction.

The Major considered this a moment, "Good night, Sergeant," he said, and slightly dazed went gratefully to bed.

The complete story, "Priority Special," by Harry Bedwell, is now in booklet form (32 pages illustrated). For your free copy, write Southern Pacific, 65 Market St., San Francisco 5, Calif.



S.P.

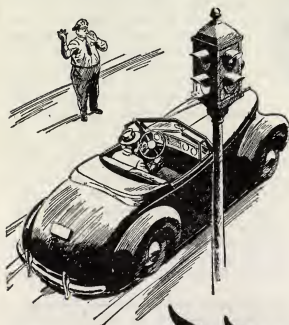
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AT STANDARD STATIONS AND CHEVRON DEALERS

MARION G. ROMNEY

(Continued from page 706)

humbly for an understanding of the welfare plan. Twice I traveled through the Church into practically every stake and saw the welfare projects in operation.

I believe I have heard almost all the objections which have been raised against it, and also the labored arguments in justification for not living it. As I have listened to these objections and arguments, I have been painfully aware of the dull spirit in which they have been urged. All over the Church, on the other hand, and this is the thing which has encouraged me, I have seen the sparkle in the eyes, the spring in the steps, and felt the joy in the spirits of those who have tested the plan by the Savior's formula:

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:17.)

I BELIEVE I have made a rather complete study, and I now testify to you that I do know beyond any doubt, by the same power that Peter knew that Jesus was the Christ, that the Church welfare plan in its inception was and now is inspired of the Lord; and that the great principles implemented by it are eternal truths, which the Saints of God must abide if they are to purify and perfect themselves as the Lord has commanded.

Very often in welfare meetings bishops and others are asked what results they expect from the plan. Almost invariably one of the answers is that through it they expect the members of the Church to be fed, housed, and clothed, when present sources of supply fail. This is a good answer, and I believe that the truth of it will yet be a demonstrated fact.

To me, however, Church welfare is more than just a plan to provide for the physical needs of the Saints. I am convinced that in addition to being a way of economic salvation in the days of necessity, it has deep spiritual significance; and that should other means always be available with which to supply the physical needs of the people, still the welfare plan, or some similar plan sponsored by the Church under the inspiration of the Lord, requiring us to serve and minister to one another in temporal affairs, would be necessary in order to bring us to that oneness, equality, and

. . . union required by the law of the celestial kingdom. (D. & C. 105:4.)

Unity, above all else, is the one thing characteristic of the Church of Christ. The burden of the Master's great prayer

. . . in the hour of his approaching death was, that the oneness subsisting between himself and the Father should also subsist between himself and his apostles, and . . . between them and all those who should re-

THE IMPROVEMENT ERA

ceive the gospel through their teachings. (B. H. Roberts, *The Falling Away*, pp. 1-2.)

The way to this oneness and unity has always been mutual consideration and helpfulness to one another. This the Lord declared to ancient Israel when he said, "thou shalt love thy neighbour as thyself" (Lev. 19:18), and during his earthly ministry he reaffirmed this command as one of the two great requirements upon which hang all the law and the prophets. (Matt. 22:37-39; Mark 12:29-31; Luke 10:27.)

In this dispensation, the Lord has made it clear that loving one's neighbor as oneself includes administering to his temporal needs. He said to the members of the Church before it was a year old:

... be one; and if ye are not one ye are not mine. (D. & C. 38:27.)

And he prefaced this command by calling to their attention the inequality among them in worldly goods. Among other things he said:

... the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons. . . . Wherefore, hear my voice and follow me, and you shall be a free people . . . let every man esteem his brother as himself. . . . And again I say unto you, let every man esteem his brother as himself. (D. & C. 38:16, 22, 24-25.)

And then he illustrated the meaning of esteeming one's brother as oneself by a parable in which he disapproved of having one of his sons clothed in robes and given a seat of honor, while another son of equal faithfulness is clothed in rags and given a lesser place. (D. & C. 38:26.) It was against this background of instructions that the Lord gave the command,

... be one; and if ye are not one ye are not mine.

Fourteen months later, he said:

... the time has come, and is now at hand; and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, . . . for a permanent and everlasting establishment and order unto my church. (D. & C. 78:3-4.)

Through this organization a certain equality in earthly things was to be obtained in order that the Saints might be equal in the bonds of heavenly things (D. & C. 78:5), and the Church was to be enabled to stand independent above all other creatures beneath the celestial world. (D. & C. 78:14.)

KEEP in mind that this organization was to be built around a storehouse from which the needs of the poor among the Lord's people were to be supplied. Some folk regard this as a menial temporal activity; but the Lord said its purpose was to advance the

cause which the Saints had espoused for the salvation of men and to the glory of their Father in heaven. (D. & C. 78:4.) He thus associated it with his loftiest endeavor, that of bringing to pass the immortality and the eternal life of man, which he has declared to be his work and his glory. (Moses 1:39.)

Who but the Lord himself could devise a way by which the members of his Church, rich and poor alike, can be so motivated that by the exercise of their own free agency they will administer to each other's needs in such a spirit of love as to move toward these great objectives? No one. And the Lord intended to direct the way, for said he:

I, the Lord, stretched out the heavens, and built the earth, my very handiwork; and all things therein are mine. And it is my purpose to provide for my saints, for all things are mine. But it must needs be done in mine own way; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low. For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. (D. & C. 104:14-17.)

In another revelation the Lord prescribed loyalty to his way as a prerequisite to obtaining a place in the celestial world. (D. & C. 78:7.) Now, my brethren and sisters, when members of the Church, our own fathers, and mothers, brothers and sisters, and children, are provided life's necessities from sources other than those approved by the Lord, it is not being done in his way and does not fulfil the law.

The way prescribed for the Church, when these revelations were given in the early 1830's, was the United Order. The Saints, however, did not prove obedient to the things required at their hands in connection with this order (among other things they did "not impart of their substance, as becometh saints, to the poor and afflicted among them" [D. & C. 105:3]), and were therefore not successful in becoming "united according to the union required by the law of the celestial kingdom." (D. & C. 105:4.) As a consequence, the requirement to practice the United Order was withdrawn from the Church. The Saints were driven and afflicted, and the redemption of Zion is yet delayed.

To us and for our day, the Lord has given the welfare plan whereby we may demonstrate to him, through mutual consideration and helpfulness to one another in temporal things, that we do love our neighbors as ourselves, rich and poor alike, and thereby move toward the equality, oneness, and unity which the Lord requires of us. This plan is not meant for any one class alone. We all need the training it affords. The day for the ushering in of the great millennium approaches, and for that day we must be prepared to live as one in perfect unity. We cannot

(Continued on next page)

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(Concluded from page 709)

come suddenly to that happy state. It will take training. By putting the welfare plan fully into operation, we can move forward toward this high objective, and also to the perfection of the welfare program itself, "until it becomes perfect in all respects to the care and blessing of" the Lord's "people," as prayed for by President George Albert Smith in the dedicatory prayer at the Idaho Falls Temple.

May the Lord help us, my brethren and sisters, to understand the great principles underlying the welfare plan and comprehend the full purposes for which it has been given to us, that through living it we may move toward that "union required by the law of the celestial kingdom." I humbly pray in the name of Jesus Christ. Amen.

EZRA TAFT BENSON

(Continued from page 653)

gone into that fertile area, have established themselves in agriculture and in business, and are sinking their roots deep, becoming a part of the community life and a support to the branches of which they are loyal members. To me this is a condition that will likely increase as the years pass. As the Church grows and increases in numbers, no one state or area will be able to contain the Latter-day Saints.

There are some things, my brethren and sisters, those who live in the rural communities particularly, that I would like to call to your attention which I think might be helpful in aiding us to improve the efficiency of our operations. One of them was referred to by Brother Clifford Young in his excellent address yesterday: the matter of debt. We face at the present time a great adjustment period. If history repeats itself, we may expect a declining price level in the case of agricultural products particularly. That will mean that more bushels of wheat, more tons of sugar beets, and more farm products generally will be required to pay off a given amount of debt. It is well for Latter-day Saints to make a special effort during this period when prices are relatively high, to reduce our debts to the very minimum in order that we might be prepared to meet the adjustment period as it comes without losing our farms and without making undue sacrifices.

There are many things that we could do to enlarge our farming units, not only by the acquisition of land, but by the more effective use of irrigation water, much of which is wasted through seepage and excessive irrigation. More acres on given farms can often be brought under irrigation through a wiser and more efficient use of water. We can add intensive units to our farming program without enlarging the area with such units as poultry, livestock feeding, production of truck crops, seed production, new crops, and other things. On many of our farms I

believe we could reduce waste areas, corners, fence lines, ditch banks, and yard space.

There is a need to increase forage production to supplement our ranges, which, in many areas, are becoming seriously depleted. We need to use the information which has been developed by the United States Forest Service, by our agricultural colleges, and tested by leading ranchers, to plant improved grasses on our ranges, and thereby increase the number of livestock that can be carried. Many of our communities are built largely on a livestock economy.

Ofttimes the rearrangement of fields and the enlargement of fields, permits the more efficient use of power and heavy, horse-drawn farm machinery, which is a common need on many farms. The use of better breeding stock and better feed and seed will all tend towards a more efficient type of agriculture, a more profitable farming enterprise, and a more satisfactory community life.

We need to work together more than we do. In the joint ownership of heavy equipment such as combines, balers, tractors, drills, and in the cooperative ownership of breeding sires, and in many other ways, we can join together as farmers in our communities in order to make our farming operations more efficient and more effective.

In many areas our system of marketing and distributing our farm products and purchasing farm production supplies needs to be improved. Farmers need to improve their bargaining power. There is a tendency among many of our people, and not confined alone to our people, to sell their products in rather large quantities at wholesale, and to buy back in small deals, here and there, their needed supplies at retail prices. As one of our distinguished financiers, Bernard M. Baruch, has said:

The farmer selling in unlimited competition with himself, has been buying at more or less controlled prices from industries which have organized their production and marketing.

We need to improve the distribution of our farm products. That does not mean that in every area we need to organize cooperative associations. There are limitations on these organizations. The need should be determined. Possibly the work is being done efficiently through private channels. We should determine whether or not there is a need for improvement in the marketing and distribution of our products in a given area.

The farm is largely a manufacturing plant where land, labor, fertilizer, supplies, seed, and feed are combined to produce a product for market. It is no easy matter to become an efficient farm operator today.

It is important that we keep our

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thinking straight, my brothers and sisters. Let us ever keep in mind that all material things are but a means to an end, that the end is spiritual, although the Lord is anxious and willing to bless his people temporarily. He has so indicated in many of the revelations. He has pointed out, time and time again, that we should pray over our crops, over our livestock, over our households, our homes, and invoke the Lord's blessings upon our material affairs. And he has promised that he will be there and ready and willing to bless us.

LET us stand together on our own feet. Let us cooperate to accomplish these so-called material objectives. A sound agriculture is vital to the national economy. I like the words of that great Irish pioneer in cooperative effort, Horace Plunket, who labored for many years among the poor, down ridden farmers of Ireland, when he said:

For the longer I live, the more certain do I become that what the best of governments can do for farmers is of insignificant importance compared with what, by carefully thought out and loyal cooperation, they can do for themselves.

Let us as Latter-day Saints stand on our own feet. Let us not be inclined to run to a paternalistic government for help when every problem arises, but to attack our problems jointly, and through effective, cooperative effort, solve our problems at home.

To me one of the greatest bulwarks we have in this country against all the foreign isms, "crackpot" theories, and the unsound social reforms is the people who live on the land, close to the soil. Dr. Widdsoe emphasized a year ago at our conference the important part which the rural people of America play in the safety and security of this great land. Certainly no group of people in all the world know so well that, "As ye sow, so shall ye reap." And as Brother Widdsoe said in that excellent address, which I commend to you, "A strong, rural membership brings safety to the Church, not otherwise obtainable. It is so in the nation."

The principles of self-help are economically, socially, and spiritually sound. The Lord will not do for us what we can and should do for ourselves. But it is his purpose to take care of his Saints. Everything that concerns the economic, social, and spiritual welfare of the human family is and ever will be the concern of the Church of Jesus Christ of Latter-day Saints.

May the Lord bless us with inspiration to guide us in all of our material affairs that we might be successful. And may we ever keep in mind the great objective of life and the purposes of God in establishing us here in the earth, namely, to bring to pass our immortality and eternal life in the celestial kingdom. I pray, in the name of Jesus Christ. Amen.

(Conference continued on next page)

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PRESIDENT GEORGE ALBERT SMITH

*Address delivered at the closing session
of the 116th semi-annual general
conference October 7, 1945,
in the Tabernacle*

PRESIDENT J. REUBEN CLARK, of the First Presidency of the Church, has just spoken to you and it now falls to my lot as your presiding officer to say a few closing words as we finish this conference.

Nobody could stand where I am and look into the eager, upturned faces of a congregation such as this and not be impressed with the responsibility that attaches to counseling and advising such a remarkable group of people.

The world is in a ferment. The conditions of the world in many places are anything but desirable, and yet we are permitted to meet together today, in peace, in this glorious weather, on this block that is so delightfully beautified. We are permitted to live here in the fresh air of these grand valleys and mountains, unafraid of any impending danger. What a grateful people we ought to be! When I think of the comforts and the blessings and opportunities, that have come into my life, because my forebears accepted the gospel of Jesus Christ and went through all kinds of undesirable and uncomfortable experiences in order that they might be permitted to worship God according to the dictates of their conscience, I am most grateful to my Heavenly Father.

No other country in the world is as blessed as this country. The Lord himself raised up the men to prepare the Constitution under which we live. Free opportunity to serve God, untrammelled, has been vouchsafed to us by that Constitution, and the people of the United States of America, who have continued to honor God and keep his commandments, have retained an understanding of the purpose of life and a faith that is worth more than all of the wealth of the world.

WE in this Church, are only a handful of people. There are many churches in the world, many in the United States, which bear the names of the men who organized them, such as the Wesleyan Methodist Church, and others. Great and good men have come forward and sought to improve the conditions of the people, and the country in which they lived. We have the peculiar distinction of belonging to a Church that does not have the name of any man, because it was not organized by the wisdom of any man. It was named by the Father of us all in honor of his Beloved Son, Jesus Christ.

(Continued on page 714)

DO DEWDROPS
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GENERAL CONFERENCE

PRESIDENT GEORGE ALBERT SMITH

(Continued from page 712)

I would like to suggest to you, my brothers and sisters, that we honor the name of the Church. It is not the church of James and John, it is not the church of Moroni, nor is it the church of Mormon. It is the Church of Jesus Christ. And while all these men were wonderful and notable characters, we have been directed to worship God in a church that bears the name of his Beloved Son. I wish that our young people as they grow up would keep that fact in mind. We have become so accustomed to being called the Mormon Church by all our friends and neighbors throughout the world, that many people do not know the proper name of the Church, and I think the Lord would expect us to let them know that.

In all these churches there are good men and good women. It is the good that is in these various denominations that holds them together. It has been my privilege to be with people in many parts of the world and to be in the homes of many people of the various denominations of the world, both Christian and Jew. I have been with the Mohammedans; I have been with those who believe in Confucius; and I might mention a good many others. I have found wonderful people in all these organizations, and I have the tremendous responsibility wherever I go among them, that I shall not offend them, not hurt their feelings, not criticize them, because they do not understand the truth.

As representatives of the Church we have the responsibility to go among them with love, as servants of the Lord, as representatives of the Master of heaven and earth. They may not altogether appreciate that; they may resent that as being egotistical and unfair, but that would not change my attitude. I am not going to make them unhappy if I can help it. I would like to make them happy, especially when I think of the marvelous opportunities that have come to me because of membership in this blessed Church.

TODAY, in many parts of the world, people are worshipping God in the way that they have been trained to worship. The people of the great nation of China worship, as they believe, in a way that will be pleasing to the Creator, if they understand that we had a Creator. And so do many others. That was also true in the days of Jesus of Nazareth. When he came into the world, there were many denominations. There were people scattered in different parts of the world that did not believe in the God of Abraham, Isaac, and Jacob. When Christ came to instruct the people, he told them that there must be faith in God and righteousness in life or they would not

(Continued on page 716)

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GOD	A personal spirit (invisible being), omnipotent, omniscient and omnipresent.	God is an infinite, eternal spirit, source and support of all things. Without form of body and is the source of all spirit from beginning.	God the Eternal Father, a supremely exalted personage, having a tangible immortal body, in whose image we are. His power or infinite omnipotence; therefore He is consistent, and omnipotent.	God is a spirit and as such changeable in His will.
THE HOLY TRINITY	Consent of three persons: God the Father, a general being; Jesus Christ—God's Son; and the Holy Spirit—God's Spirit—person, representing power.	Consent of one, and only one God, capable of manifesting three distinct persons—Father, Son and Holy Spirit—all equal in perfection, distinct in office, but one in substance.	Three distinct personages: The Eternal Father, His Son, Jesus Christ, and the Holy Ghost. These constitute the Godhead and are co-equal in power and action.	Three persons: spirit—Father, Son and Holy Spirit.
THE HOLY GHOST	The third Person of the Godhead; whose presence is the presence of both the Father and the Son.	The third person, or attribute of the one, and only one, God (Spirit).	Third member of the Godhead; possesses attributes of Father, Son and Holy Ghost and are co-equal in power and action.	Is spirit, God, Father.
THE HOLY BIBLE	Is the infallible word of God, written by men moved upon by the Holy Spirit. Only infallible rule of Faith. Contains all of God's teachings for our salvation.	Believe to be the absolute truth. Contains all of God's revelations to man. There are no other scriptures.	"We believe the Bible to be the word of God as far as it is translated correctly." It is accorded the same status as the Standard Works of this Church.	Is the word of God as far as it is translated correctly. It is accorded the same status as the Standard Works of this Church.
THE PRE-EXISTENCE OF MAN	A human being commences his existence when he is born into this world. He has no previous existence.	Do not believe in pre-existence. Jesus Christ (God) only had such, or lived before this life.	We lived as immortal spirits, of the same of the Eternal Father, in glory and truth, before we came into this body of earth existence. This is incorrect.	Do not believe in pre-existence. Jesus Christ (God) only had such, or lived before this life.
ECCLESIASTICAL AUTHORITY	Divine authority has been invested in the Church for teaching and guiding. This authority not vested in any one man. Other churches can have authority, if they are in harmony with God and His word.	No succession of authority. Other churches may have equal authority, as authority comes from within us, and we are responsible to God.	Authority from Church falls upon the minister. Priesthood is given to the minister by the Church. This is incorrect.	Authority from Church falls upon the minister. Priesthood is given to the minister by the Church. This is incorrect.
BAPTISM	The act which expresses personal faith in Christ the Father, who died for our sins. Only by immersion. Accept baptism of other churches on condition.	By immersion only. Infants not baptized. Baptism must first be received. Accept baptism of other churches on condition.	By immersion in the name of the Father, Son and Holy Spirit. This is incorrect.	By immersion in the name of the Father, Son and Holy Spirit. This is incorrect.
VIRGIN BIRTH	Christ—every God, entering His divine nature, voluntarily took upon Himself human flesh, conceived by the Holy Spirit, born of Virgin Mary, without the help of man and God.	Christ did not originate a visible church while on earth. His disciples reflected organization. Our church must be organized by God's special message to man.	He organized fallen, sinful, corrupt, but true, church. This is incorrect.	He organized fallen, sinful, corrupt, but true, church. This is incorrect.
DID CHRIST ORGANIZE A CHURCH WHILE ON EARTH?	The bread and wine are symbolic representation of the body and blood of Christ. All who partake in the sacrament of Christ, manifest faith in His atoning death "till His come."	Christ did not originate a visible church while on earth. His disciples reflected organization. Our church must be organized by God's special message to man.	He organized fallen, sinful, corrupt, but true, church. This is incorrect.	He organized fallen, sinful, corrupt, but true, church. This is incorrect.
THE LORD'S SUPPER	The bread and wine are symbolic representation of the body and blood of Christ. All who partake in the sacrament of Christ, manifest faith in His atoning death "till His come."	Christ did not originate a visible church while on earth. His disciples reflected organization. Our church must be organized by God's special message to man.	He organized fallen, sinful, corrupt, but true, church. This is incorrect.	He organized fallen, sinful, corrupt, but true, church. This is incorrect.
THE ATONEMENT OF CHRIST	Was for all sin, both original and actual.	Was for all sin, both original and actual.	Was for all sin, both original and actual.	Was for all sin, both original and actual.

HIS MANY MANSIONS

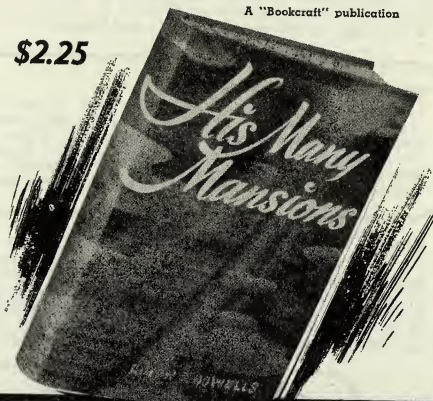
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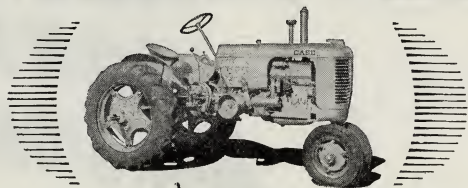
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GENERAL CONFERENCE

PRESIDENT GEORGE ALBERT SMITH

(Continued from page 714)

please our Heavenly Father. And so the Savior of the world came with kindness and love. He went among the people healing the sick, unstopping the ears of the deaf, and restoring sight to those who were blind. They saw these things done by the power of God. Comparatively few of them could understand or believe that he was the Son of God, but what he did was in kindness and patience and love and forbearance. Yet his experience was such that upon one occasion he said:

... Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. (Matt. 8:20.)

That was your Savior and mine, in his own world, if you will, in the world belonging to his Father. All that was here belonged to God and yet his only Begotten Son in the flesh had to call the attention of his associates to the fact that with all his majesty and his royalty, he still must live like other men. And when the time came for him to die, and be hung upon the cross, and cruelly tortured by those of his own people, his own race, he did not become angry, he did not resent the unkindness.

When the one thief on the cross rallied against him, the other thief called attention to the fact that they were only receiving their just deserts, while here was a righteous man being unjustly punished. The one thief prayed, as best he knew how to pray, and the Savior of the world said to this man who was suspended alongside him on another cross:

... To day shalt thou be with me in paradise. (Luke 23:43.)

THE people of the world do not understand some of these things, and particularly, many men can not understand how the Savior felt when in the agony of his soul, he cried to his Heavenly Father, not to condemn and destroy those who were taking his mortal life, but he said:

... Father, forgive them; for they know not what they do. (Luke 23:34.)

That should be the attitude of all of the members of the Church of Jesus Christ of Latter-day Saints. That should be the attitude of all the sons and daughters of God and would be, it seems to me, if they fully understood the plan of salvation. But it has remained for a little group, the group to which you and I belong, to call the attention of our Father's other children, day by day, to the fact that anger and hatred in our hearts will not bring us peace and happiness. So it is our privilege, possessing divine authority that has been conferred again in our day, to go into the world and teach men the message of the Savior that would have

redeemed the world if people had accepted it.

This world might have been free from its distresses long ago if the children of men had accepted the advice of him who gave his all, as far as mortal life is concerned, that we might live again.

Christ answered those who asked him which was the greatest of all the commandments:

... Thou shalt love the Lord thy God with all thy heart. . . . And the second is like unto it, Thou shalt love thy neighbour as thyself. (Matt. 22:37, 39.)

That is the spirit of the Redeemer and that is the spirit all Latter-day Saints should seek to possess if they hope some day to stand in his presence and receive at his hands a glorious welcome home.

WHEN I think of the opportunities that the Lord has offered to us! One of the most difficult problems that we have had has been to carry this gospel to the nations of the earth. Hundreds, yes, thousands of our fellows have gone, in many cases without purse and without scrip, to the islands of the sea and to the nations of the earth, and to what end? To say unto our Father's other children: "The gospel has been restored again." The scriptures indicated that a true knowledge of the gospel would be lost; that the time was to come when men would run to and fro in the earth, seeking the word of God and not find it. It is our privilege and has been that of our forebears to say to mankind: "The time has come when the truth may be found. Surely you can see that the manner and form of worship that the people have been following all through the ages has not succeeded in bringing peace and happiness. Now, why not listen to the Lord."

Our missionaries have gone out and have said to the children of men:

"A humble boy, believing the Bible after he had read it, believing that there was a God who could hear and answer prayers, went out and knelt down in the woods near his home in the state of New York, and prayed unto the Lord, asking guidance. This boy had read in the scriptures where the Lord had said:

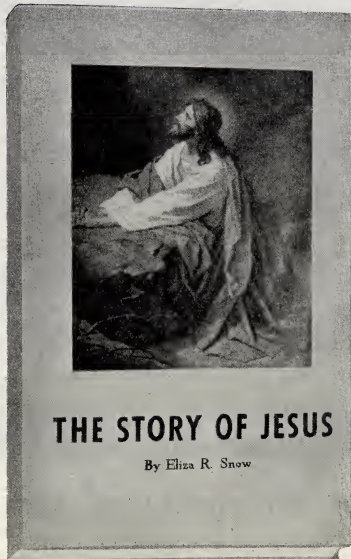
If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (James 1:5.)

And so this boy, not yet fifteen years of age, because of his implicit faith in the promises of our Heavenly Father, had the heavens opened to him and God the Father and God the Son appeared and instructed him as to what he should do. Although a youth, he was older than the Savior of the world when His parents lost Him. When they found Jesus in the temple, they chided him because they had been delayed. It was at twelve years of age

(Continued on next page)

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Here is the Story of Your People

PRESIDENT GEORGE ALBERT SMITH

(Continued from page 717)

that Jesus said to his parents:

... wist ye not that I must be about my Father's business. (Luke 2:49.)

So, it is not surprising that a boy fifteen years of age, if he were inspired by the Lord, should desire to know what he should do.

Joseph Smith was able, notwithstanding the opposition of the adversary of all righteousness and all his emissaries, to face the contumely and hatred of a wicked world and finally he gave his life as a testimony of the truth of the gospel of our Lord that had been restored in its fulness to the earth.

THE Church began with only six members. It has grown day by day in spite of the opposition of the adversary. But for the powerful arm of righteousness, but for the watch-care of our Heavenly Father, this Church would have been crushed like a shell long ago. However, the Lord has said that he would safeguard us; and has promised us protection if we will honor him and keep his commandments. The Church in its early existence moved from place to place, and finally was driven through the wilderness and came out into this western land and established itself here, by the blessing of God, in a land then so undesirable that other people did not think they could live here and develop a satisfactory community. We can now see the results. Our forebears had the same faith that led the children of Israel out of Egypt and into the Promised Land, the same faith that led the Pilgrim Fathers across the mighty deep to the land choice above all other lands, the same faith that inspired the men who wrote the Constitution of the United States, the same faith that characterized the lives of the Hebrew prophets, who one by one were willing to give their lives in order that they might maintain their standards and continue the teaching of the gospel that the Lord had given to them. When we think of some of the prophets and the experiences through which they passed, it is marvelous.

I have in mind now, the prophet Elijah who said to the people: Build two altars and let one be for God and the other for Baal. Then let us put the offering that is customary on each altar.

And call ye on the name of your gods, and I will call on the name of the Lord; and the God that answereth by fire, let him be God. . . . (I Kings 18:24.)

The priests of Baal were challenged by the true prophet of God, and so they called to Baal to send down fire from heaven, and they continued to cry.

(Continued on page 720)

THE IMPROVEMENT ERA



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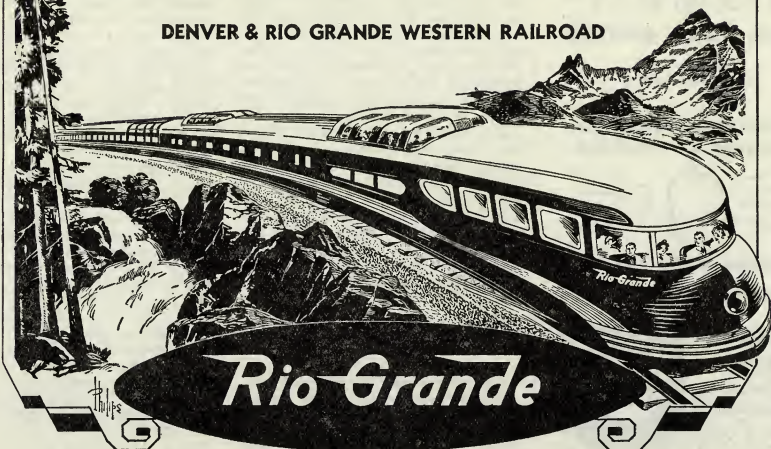
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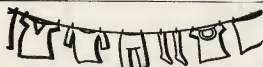


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HARD WATER**



PRESIDENT GEORGE ALBERT SMITH

(Continued from page 718)

Elijah said: Cry aloud, perhaps he is asleep, or he may have gone on a journey. And when these men, these priests of Baal, who had been leading Israel astray, discovered their helplessness, it is said they jumped upon the altar, and they gashed themselves with knives. Then, Elijah, the true prophet of God, said: Father in Heaven, in order that the people may know that thou art God, wilt thou send fire down from heaven and consume the offering that is on the altar that has been built to thee. And not only were the altar, and the offering consumed, but the water that had been poured over the offering to prevent its being easily burned was licked up, and the people stood there to find that of the hundreds of men claiming divine authority, there was only one man that God would recognize.

Now, when Joseph Smith, just a youth, announced that he had seen the Father and the Son, it appeared ridiculous to many people. They had been taught that it was not possible for the Lord to appear to the children of men, that such manifestations were past and that the Bible contained all the information that was necessary. But the boy prophet knew because he had seen the Father and the Son. Knowing that it was not some imaginary thing, he continued his work, and under the direction of the Lord, organized the Church. Then our Heavenly Father sent holy beings to confer upon him divine authority, which had been lost to the world, as we read in the scriptures that it was to be lost to the world. There came John the Baptist who conferred the Aaronic Priesthood, and there came Peter, James, and John who conferred the Melchizedek Priesthood. These four men had lived upon the earth and offered their lives in testimony of the divine mission of Jesus Christ. When the time came for them to come and bring back the authority of the priesthood, they were not maimed and bruised as a result of the handling they had received by wicked men, but they were immortal, glorified, resurrected beings, who came to the earth and thereby established in the mind of the boy prophet, Joseph Smith, the truth that there was in reality a literal resurrection from the dead.

And may I say that there are comparatively few people in all the world who understand that there will be a resurrection. The Lord has again revealed this in our day. He has impressed it upon us and has given us to understand that when the time comes for that resurrection, if we are worthy that we will be quickened celestial bodies, and from then on, we will dwell in the celestial kingdom, the highest of all kingdoms. But he has taught us also that there are other places where we may go. If we

don't want to go to the celestial kingdom, by being less careful and particular about keeping the commandments of God, we may go into the terrestrial kingdom, and if we are still more careless, we may find our way into the telestial kingdom, which is the least of the kingdoms of glory.

There are some people who have supposed that if we are quickened terrestrial bodies that eventually, throughout the ages of eternity, we will continue to progress until we will find our place in the celestial kingdom, but the scriptures and revelations of God have said that those who are quickened terrestrial bodies cannot come where God and Christ dwell, worlds without end.

The gospel of Jesus Christ was given to the world to prepare us for a kingdom that we would not be prepared for with any other gospel. And so the truth has come in our day. How thankful we ought to be to our Heavenly Father for that truth, how patient we ought to be with one another. How grateful we ought to be to those who have been willing to teach us the truth, and how willing we ought to be to keep our bodies clean and undefiled by the wicked things of life, knowing that we have been created in the image of God and that he expects us to take care of these bodies and keep them pure.

THESE are some of the thoughts that I have come into my mind this afternoon as I have looked into the faces of this wonderful audience. I am grateful for the association and companionship of such as are here today.

I thank my Heavenly Father that I was born in this day and age of the world, and that I was blessed with goodly parentage that I might begin my earth life under favorable circumstances, for I want to say to you that I never knew anything wrong to happen in my father's home. There were always peace, happiness, and love; the rules of the Church were observed, and family prayers were as regular as our meals. While we did not have very much sometimes, we thanked God for what we had and it was sweet to the taste and sufficient to take care of us. When my father passed away, he left two families of children, and two mothers of those children. His life had been such that if there had been any problem among us, any question as to what should be done with reference to his affairs, all that was necessary for us was to say, as we united together, we will do whatever father would have done. We knew how fair and just and honorable he was, and so our problems were never difficult of solution, and we have lived together in the bonds of love, just as all the people of the Church should live. The gospel teaches us to love our neighbor as ourselves, and if we will do that, we will not be distressed, we will not have our feelings wounded, part of us will not be well-to-

do while others are living in poverty. If we love our neighbor as ourselves, we will all do our full part, and our Heavenly Father has promised us his blessings in return.

Let me say I realize the great responsibility that is upon my shoulders. I know that without the help of our Heavenly Father, the organization with which we are identified cannot be successful. No man or group of men can make it successful, but if the members of this Church will continue to keep the commandments of God, live their religion, set an example to the world, love their neighbor as themselves, we will go forward, and increasing happiness will flow to us.

Today as I stand here I realize that in this city, in the Catholic Church, the Presbyterian Church, the Methodist, the Baptist, the Episcopal, and the other churches, I have brothers and sisters that I love. They are all my Father's children. He loves them and he expects me and he expects you to let our light so shine that these other sons and daughters of his, seeing our good works, will be constrained to accept all the truth, not a little part of it, but accept all the truth of the gospel of Jesus Christ our Lord. Think what a marvelous opportunity we have! Think what a blessing it will be if we do our part here, as we stand on the other side of the Great Divide, when our Father shall summon his great family together as he shall, to have these wonderful men and women, hundreds and thousands of them who have been our neighbors, and who have watched our lives, stand there and say: "Father in Heaven, we owe it to these thy children of the humble organization that bears the name of thy Son, we owe it to them that we have understood the truth and that we are here at the supper of the Lamb." That is our privilege, and our blessing.

Let us not complain at our friends and our neighbors, because they do not do what we want them to do. Rather let us love them into doing the things that our Heavenly Father would have them do. We can do that, and we cannot win their confidence or their love in any other way.

FORTUNATE are we to live in this great land of America. Fortunate are we to have had raised up from time to time great men to preside over the nation. I want to tell you that we can influence them, and we can help them, if from the depths of our hearts we will pray to the Lord to give them wisdom to carry on and not be swayed by the foolishness and avarice and wickedness of many of those who dwell in this land. It is your duty and mine to be member in our prayers the President of the United States of America, to remember the men who represent us in the Congress of the United States, to remember the executives of the states

(Continued on page 722)

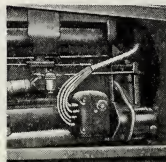


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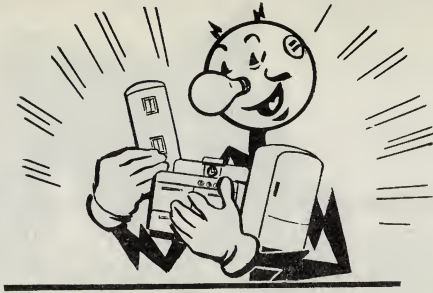
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PRESIDENT GEORGE ALBERT SMITH

(Continued from page 721)

of the nation, and to pray for them that they may have divine aid. They are God's sons, every one of them, and he wants them saved and exalted. It will be our responsibility, with the added information that has been bestowed upon us, to carry the message to them in love, not in criticism and faultfinding, but with love in our hearts. And I want to say to you, I am sure we will win many of them to an understanding of the truth, and they will bless us forever.

I know that there are many problems and there will be greater problems as the days come and go, but the same Father in heaven that led the Children of Israel, that saved Daniel and the three Hebrew children from destruction, the same Heavenly Father that preserved our forebears that came into this western land and established them here, and blessed them and made it possible in the poverty of the people to have this great temple and other great temples, and houses of worship like this, that same Father, your Father and mine, is ready to pour out his blessings upon us today.

Let us evidence our faith; let us evidence our belief; let us set the example day by day, that no one shall be kept out of the Church because of any conduct of ours.

I thank you for the confidence that has been manifested, my brothers and my sisters, in hoping that I may succeed, and promising as some of you have, that you will help me to succeed, because I am only a man, one of the humblest among you, but I have been called to this service—and I would not be here if I did not know I had been called—by the authority of our Heavenly Father. I will need the help of every man and every woman and every child, not for my blessing, but for your blessing, and for the blessing of the children of men wherever they may be. That is not my responsibility, that is our responsibility.

I know that God lives. I know that Jesus is the Christ. I know that Joseph Smith was a prophet of the living God, as I know that I stand here and talk to you. I realize, however, when I make that statement, that it would be a serious thing if it were not true, and there are those who will question its truth, but I have no question in my mind. If I did not know it were true, I would not dare to make that kind of statement to you or to anybody else, for in the not-far-distant future, in the natural course of events, we will all stand before the bar of God, and this man who is talking to you will stand there to answer for the things that he has said and done in life. Knowing that, and realizing the seriousness of saying that which is not true, and that if I have falsified I would lose my blessings, in love and kindness, I want to bear

THE IMPROVEMENT ERA

this testimony to you, my brethren and sisters who are here, to those who may be listening in, and to those whom I may meet from time to time, that I know these things are true and I know that the Church of Jesus Christ of Latter-day Saints possesses divine authority and is guided by the Father of us all, and knowing that, in love and in humility, I bear you my witness that these things are true, in the name of Jesus Christ, our Lord. Amen.

Engines and Brakes

(Concluded from page 650)

brakes to steady our course. We all have our destinies ahead. Let none of us say to the rest of us, "I have no need of thee." If you are the brakes type, appreciate the steam and vigor of others. If you are the engine kind, don't condemn those more cautious. Someone has said wisely of an engine, "It is that which quits pulling when it starts knocking."

I repeat, let us appreciate the great value in men. Some of the most vigorous have to be helped in arriving and departing. Think of the ocean liner, its power, its capacity, its ability to haul men and material across the vast oceans, but don't forget how helpless that huge monster is when it steams into port. It takes the little tiny tugboats to pull it to the wharf to place it for its loadings and unloadings. Some men are like great liners. They have to be helped in and out in some of the details of life. Put them on the high seas where their propellers can function with freedom and they are giants. The liner must not say to the tugboat, "I have no need of thee," and the tugboat must appreciate the place in the world of its big sister.

If you are the engine type, don't feel self-sufficient. If you are the brakes type, cultivate companions who look over the horizon seeking new worlds to conquer. We in our Church who are supervisors of men in whatever capacity, let us cultivate these two types with a prayer in our hearts for inspiration from above and help us to place men where they can do the most good. Let us be a little kinder in our attitude towards men who are of different types than we.

Not understood. Poor souls with stunted vision

Of measure giants by their narrow gauge;
The poisoned shafts of falsehood and derision

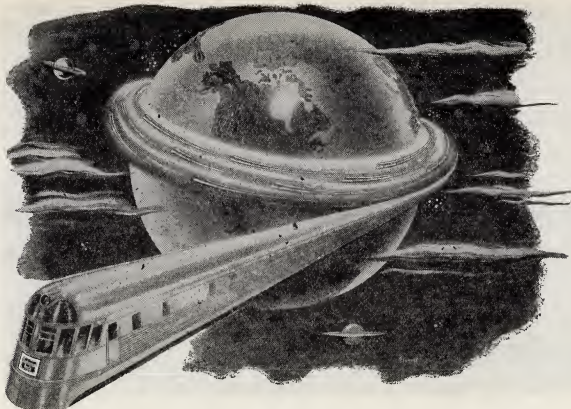
Are oft impelled 'gainst those who mould the age;

Not understood.

O God, that men would see a little clearer
Or judge less harshly where they cannot see.
O God, that men would draw a little nearer
To one another, they'd be nearer thee.

And understood.

—Thomas Bracken



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Yes, America has given the nod of approval to the Zephyrs and the kind of travel they typify. So there will be more of them in the days ahead. They will be even more efficient, even more luxurious. For improvement is the mandate of progress.



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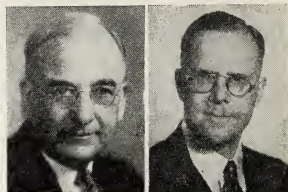
The Church Moves On

(Concluded from page 671)

ance organization. Elder Merrill has long been active in abstinence work, and is chairman of the anti-liquor-tobacco committee of the Church.

Joseph J. Cannon
Burton K. Farnsworth

As the Era goes to press, we learn of the untimely passing of both Joseph J. Cannon and Burton K. Farnsworth, first and second assistant superintendents of the general Y.M.M.I.A.



JOSEPH J. CANNON BURTON K. FARNSWORTH

Elder Cannon, former president of both the British and the Temple Square missions, died November 4, at his home following an illness of several weeks.

Dr. Farnsworth, well-known Utah and California educator, died in a Seattle, Washington, hospital, October 27, of a cerebral hemorrhage suffered as he attended an M.I.A. convention there earlier in the week.

An article about Elders Cannon and Farnsworth is planned for the December Era.

Religious Affiliation

CHURCH membership in the United States has reached an all-time high of 72,492,669, or more than fifty-two percent of the population, according to the Associated Press which quotes the 1945 edition of the *Yearbook of American Churches*. This is an increase of 3,991,483 in the past two years.

Sunday School Monument

THE Deseret Sunday School Union general board is erecting a monument commemorating the establishment of the first Sunday School in the Rocky Mountains, at the corner of Third South and First West streets, Salt Lake City, the home of Richard Ballantyne, founder of the school. The monument will be dedicated November 11. This is the seventy-eighth anniversary of the organization of the Deseret Sunday School Union by President Brigham Young who centralized the Sunday School movement and selected George Q. Cannon as the first superintendent of the board.

Branch Disorganized

ROMEDALE BRANCH, Blaine Stake, has been disorganized, and its membership annexed to the Jerome First and Wendell wards.

THE IMPROVEMENT ERA



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This vast western area has materials and facilities required for postwar expansion. There is plenty of space for such expansion and for homeseekers who desire a healthful contented life among friendly people in scenic surroundings.

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This recognition and appreciation by farmers of true tractor values, accentuated by the stress of wartime food production, has done more than any other one thing to spread the popularity of John Deere tractors.

Wartime operation by boys and farm women has added greatly to the list of John Deere tractor enthusiasts. With starter and lights, hydraulic control, hand clutch, standing platform, good vision, and easy steering, it has been easy and practical for them to pinch-hit in meeting the acute farm labor shortage.

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With the speeding up of production, as material and manpower become available, more and more John Deere two-cylinder tractors will be coming off the assembly line. If you need a new tractor and can't get a John Deere now, why not place your order with your John Deere dealer. A John Deere tractor is well worth waiting for.

JOHN DEERE, Moline, Illinois



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Seven types.



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3-plow size.



Model "B"
2-plow size.
Seven types.



Model "H"
1-2-plow size.
Two types.



Model "D"
3-4-plow size.

The Spoken Word

(Concluded from page 663)

The Constitution

WITHIN the past few days we of America have seen come and go another anniversary of great significance in our history—the one hundred fifty-eighth anniversary of the Constitution of the United States. It would not be wholly correct to say that this anniversary was passed over without notice, because here and there it was both officially and unofficially referred to—but to say that it was passed by, unnoticed by many Americans, is conservatively within the facts. We have holidays and other days of special designation which mean much less to us in reality, to which we give much more attention, for it is by the existence and the acceptance of the Constitution of the United States and its attendant Bill of Rights, that Americans are guaranteed their freedom of speech, freedom of the press, freedom of worship—indeed, freedom itself, including that free enterprise which opens the way to opportunity for all, and which encourages the use of the greatest number of gifts in the greatest number of people. Sometimes, and in some places, there has been noted a tendency to suppose that the Constitution is a document which represents one period of our history, but which has passed its prime usefulness. But let someone—anyone—succeed in removing the checks and balances, the restraints and the guarantees, the powers and the limitations of the Constitution, and the fallacy of this vain supposition would quickly appear in the lives of a wiser and sorrier people, who would find that they would have freedom to win all over again. There have also been those who make no frontal attack on the Constitution, who give it lip service, but who seek to nullify it in effect; who support it in words, but set about to by-pass it in practice. And so we voice again our solemn conviction that "the Constitution of the United States is a glorious standard . . . founded in the wisdom of God . . ." and "established by the hands of wise men whom . . . [the Lord God raised] . . . up unto this very purpose." And such conviction is immeasurably strengthened by the war now closed. The history of the world would henceforth have been undeniably different and less tolerable for freedom-loving peoples everywhere, except for the strength and the achievements of that free enterprise which has been protected and fostered under the Constitution. Again we feel to thank God for the Constitution of the United States, and for the men who framed it under his inspiration. May God preserve it, and may we ourselves be ever vigilant to preserve it, not only as an historic document, but as a living instrument of freedom in our own land, and as a symbol of hope and of freedom and of opportunity in all others.

—September 23, 1945.

THE IMPROVEMENT ERA

Evidences and Reconciliations

(Concluded from page 673)

he did not come then, an error was discovered; the date was set forward. This has been done several times. Davidson, in his great work on the pyramid, traces the history of the world from the beginning, and sets the year 1936 as the end of the gospel chronology. That year has come and gone. No real foretelling from the pyramid has come to pass.

Nowhere has the Lord set an exact date for future happenings. Even Joseph Smith's detailed prophecy on war does not set a date. The Lord often foretells signs of impending events, but seldom goes further. Particular prophecy is one of the most fruitless of pursuits; and is dangerous as well, for often preconceived ideas fasten themselves so firmly against truth that they cannot be shaken off.

Joseph Smith the Prophet was concerned with the time of the coming of Christ. So he went to the Lord in prayer about it. The answer came: "... if thou livest until thou art eighty-five years old, thou shalt see the face of the Son of Man; therefore let this suffice, and trouble me no more on this matter. I was left thus, without being able to decide whether this coming referred to the beginning of the millennium or to some previous appearing, or whether I should die and thus see his face." (D. & C. 130:15-16.) The Prophet wrote to the editor of the *Times and Seasons*, "The Lord will not come to reign over the righteous, in this world ... until everything for the Bridegroom is ready." (*History of the Church*, 5: 291.) On various occasions, in early and present time, the Lord has expressly declared, "... the hour and the day [of his coming] no man knoweth, neither the angels in heaven, nor shall they know until he comes." (D. & C. 49:7; also Matthew 25:13 and Mark 13:32.) He shall come as a thief in the night. (See Rev. 3:3; Matthew 24:42-44; Luke 12:39-40.)

With this revealed information at our command, inquiries for exact dates are foolish, and smack of impertinence to the Lord.

Latter-day Saints, and all students, may find interest in the history and dimensions of the great pyramid, especially if they are sure of their premises. But if they are wise, they will avoid the attempt to make the great pyramid a prophetic structure, a Bible in stone. It will lead only to confusion and probable inner darkness. We know today no more of the meaning of the great pyramid, if it has a meaning, than did Herodotus nearly 2500 years ago.

—J. A. W.

References: Dr. J. O. Kinnaman, *The Great Pyramid*; D. Davidson and H. Aldersmith, *The Great Pyramid*.

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Your Page and Ours

THE WHITE HOUSE
WASHINGTON

September 24, 1945

My dear Governor Maw:

Please accept my cordial thanks for the highly interesting issues of "The Improvement Era" which you sent me. I am indeed glad to have the information they contain about the newly appointed President of the Mormon Church and his predecessor. Incidentally, I am impressed by the fine quality of the color portraits on the covers of the magazine.

I recall with pleasure my meeting with President Smith while I was at Salt Lake City. It was fine to see you, too, both in Utah and in Washington, and I want you to be sure to drop in on me when you come again to the capital.

With my warm regards and all good wishes
I am,

Very sincerely yours,

Honorable Herbert B. Maw,
Governor of Utah,
Salt Lake City, Utah.

THE "ERA"
WOULD LIKE YOU
TO SHARE ITS PLEASURE
AT SEEING THIS
LETTER FROM
PRESIDENT
HARRY S. TRUMAN
TO
GOVERNOR MAW
OF UTAH

Dear Editors:

I WOULD like to comment on the articles written by a member of our presiding bishopric, Marvin O. Ashton. I think every article has a moral to it that no one should miss, at least, it is the first article I turn to each time.

Sincerely,
Mrs. Odean Buxton

Definitions

A traffic light is a little green light that turns red when you're in a hurry.

Making love is like making pie—all you need is a lot of crust and a bunch of applesauce.

Handy Hint

Mr. Jones: "I have a great idea for improving the taste of salt."

Mrs. Jones: "What is it?"

Mr. Jones: "Sprinkle it on a big, juicy steak."

Description

Detective: "You're looking for your cashier? Is he tall or short?"

Banker: "Both!"

Efficiency Plus

Efficiency Expert: "Now, what I want is a chart which will show at a glance what charts we have."

Everything Comes to Him Who Waits

Plumber (arriving three hours late): "Well, how are things, Mr. Brown?"

Brown: "Oh, just fine. I taught the children to swim while we were waiting."

Wisdom Plus

Private: "But, instructor, what if our parachute doesn't open?"

Instructor: "That, my boy is called jumping to a conclusion."

The Law

"Why don't more women take up the law as a profession?"

"They prefer to lay it down."

A Prayer of Thanks

NOW that it can be told, one shudders at the near catastrophe that threatened all freedom-loving peoples at several stages of the war that came so suddenly to an end in August. From Dunkirk to V-E Day, and from Pearl Harbor to Hiroshima, a cunning, resourceful enemy at- tempted, and nearly achieved on numerous occasions, the defeat of the allied armies; but always a Divine Providence stayed its hand from striking the knockout blow.

In the Battle of Britain, English ground troops, armed with wooden guns, and the dauntless Royal Air Force, with the aid of radar, kept Britain on her feet until help could be obtained from America.

At Pearl Harbor the enemy again failed to follow up his initial success with what might have proved to be the finishing punch. Flushed with the triumph of that sneak attack, and harried by the epic stand on Bataan and Corregidor, the Japs withdrew their naval and air forces until America had time to re-arm and save the day.

Again at Midway and in the Bismark Sea, radar in the hands of an inspired force of American fighting men turned back the Jap fleet with devastating losses.

Later the bomb-ridden British Isles held out against the merciless assault of buzz bombs until their launching platforms and the factories that made these dread weapons could be put out of action.

In June, 1944, General Eisenhower gambled against uncertain weather to assault, on the beaches of Normandy, a determined enemy that had been dug in for months . . . and won with surprisingly small losses of life.

Finally, American scientific and production genius won the biggest stakes in all history in perfecting, ahead of the foe, the atomic bomb, completing a chain of spectacular and unbroken successes. Surely these are not the works of man alone. In all humility, we acknowledge the aid of an overruling Providence . . . miracles that are as real as those performed four thousand years ago when the waters of the Red Sea divided to let the Israelites escape their oppressors.



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